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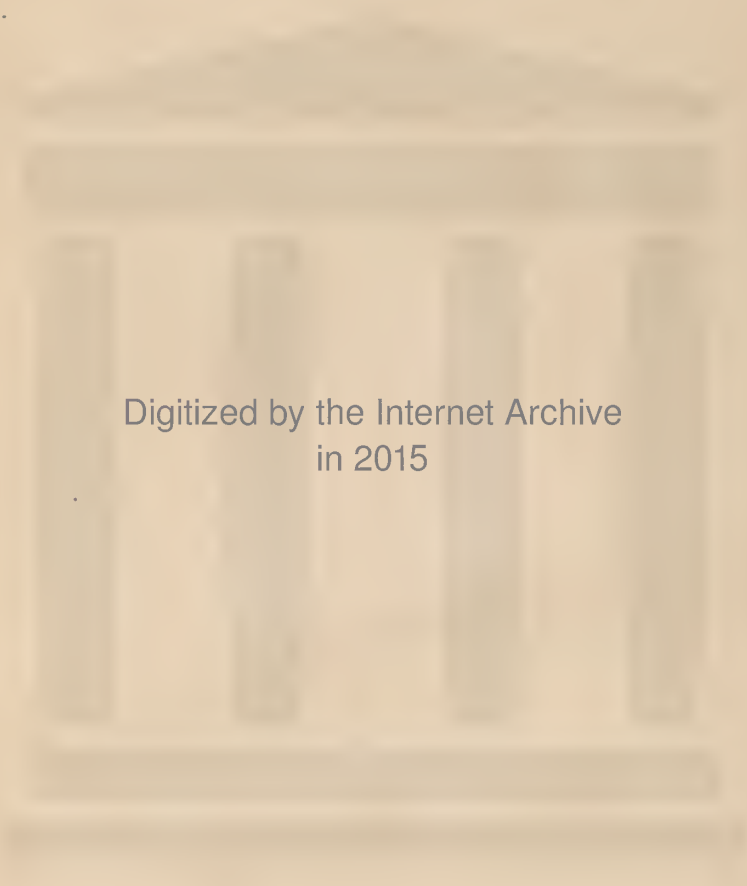

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WOMAN'S WORK FOR WOMAN.

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WOMAN'S WORK FOR WOMAN.

Vol. XV. AUGUST, 1900. No. 8.

BELEAGUERED IN PEKING, ENVELOPED IN A MYSTERIOUS SILENCE FOR THE PAST TWENTY-THREE DAYS — ABOUT A THOUSAND FOREIGNERS, INCLUDING MORE THAN SIXTY AMERICAN MISSIONARIES. THUS FAR, THE CURRENT REPORT OF A GENERAL MASSACRE IS WITHOUT SOLID BASIS OF EVIDENCE, NEITHER CAN IT BE DISPROVED. THE DARKNESS IS VERY DARK; IT IS NOT IMPOSSIBLE THAT WITH A FEW DAYS MORE IT MAY BE RELIEVED.

WHEN the storm burst, the number of American missionaries ordinarily in Peking was nearly doubled because Methodist Conference was in session and Congregationalists, the Boxers having dispersed their Annual Meeting at a neighboring station, had taken flight to the capital.

WE shall consider it a favor to receive any letters on loan, or copies of letters, from Paotingfu or Peking, of dates since May 15.

WE must connect the revival among Chinese Christians at Peking last March, with the fiery trial which was coming. There was a wonderful awakening among students of North China College, Tung-cho, (since laid in ruins with an entire station—loss $50,000,) of which a very interesting account is given in the *Missionary Herald* (Boston) for June.

THE Secretary for Peking and Shantung Missions has been alive to any measures which could alleviate in these difficult days. Communications to the churches, bulletins to friends of missionaries, and cablegrams have been the order of the day. Missionaries have been left as unhampered as possible, and those inland have been summoned to the coast betimes. A message, of July 13, instructed the large company of them now gathered at Chefoo to take all precautions, to hold a meeting, decide on some present policy and inform the Board of their conclusions. The treasurer at Chefoo was to draw on Shanghai for all necessary funds.

SIR ROBERT HART, head of the Chinese customs service, has been in China more than forty years, one of the best known and best trusted foreigners in the Empire. He employs eighty European young men and five times as many Chinese. There is an interesting chapter about him in Dr. Martin's *Cycle of Cathay*.

MRS. GIFFORD spent the last week of her life with Mrs. Bunker, the friend of her early years in Korea, in whose home she was also married. Her last characteristic words were: "The Saviour—He loves." Her coffin was carried on a bier by Korean Christians and the Methodist Church, which was chosen for the funeral on account of its size, was made suggestively fair with white wistaria, mock orange and calla lilies. The service was May 8, three weeks after Mr. Gifford's funeral in the same place. "She has been one of the stays of our mission," writes Miss Shields, "so calm, wise and strong. She had given her life more completely to the Korean women than almost anyone else among us."

MEMORABLE Lord's Supper in the Woman's Church at Pyeng Yang, last April. One hundred and seventy-five Korean women communed, and twelve were baptized. The building and yard were crowded with women and children only, perhaps four hundred. The training class, which was in session at the time, had brought fifty country women to the station.

WITH gallons of milk and five hundred *chapatties*, Miss Pratt and Dr. Jessie Carleton met a railway train at Ambala, one day in May. Two hundred and fifty famine orphans were passing through, on their way to the protection of the United Presbyterian

Mission in the Punjab. These children were rescued from Dohad, a native town in Gujerat, whose awful famine scenes have furnished distressful accounts to the Bombay newspapers.

A VISITOR to Dohad mentions that while many people were in the streets, scarcely any sound was heard. "They sat or lay quietly in groups of from five to fifty beneath the trees by the roadside. The living, the dying and the dead were all together. If one died in the center of a group no one attempted to remove the body. Many we found dying of thirst within half a minute's walk of the door of some rich Mohammedan or high caste Hindu who would not turn a hand to alleviate their sufferings."

A RAILWAY between Dehra and Saharanpur, India, has materialized and the *ekka* procession at beginning and end of school term now retreats into the past, along with the American stage coach.

DISPENSARY attendance at the An Ting Hospital, Peking, during Dr. Inglis' first year, November, '98-'99, was 4,324, and though it was intended to keep the wards closed the doctor had thirty-six surgical operations during April and May. He made 167 visits to homes and treated 21 cases of opium poisoning. He had one Chinese assistant on a salary, and four others were serving without pay.

AMID wider movements in China we must not overlook the painful experience of missionaries in Colombia. Those in Bogota and Medellin have been cut off from regular communication with the homeland for over nine months. Mrs. Graham's physician ordered her return last spring but she is not yet able to get here. Martial law extends even to Barranquilla, where evening meetings are impossible since a man is arrested if found on the street after six o'clock.

MISSIONARIES contributing to our pages will please remember to write on only one side of their paper.

THE sound of hammer and saw is vigorous at Pyeng Yang, where Rev. Graham Lee is, at one and the same time, finishing off a dwelling house, proceeding with the "Helen Marquis Memorial Woman's Building," laying foundations for a new church, and drawing plans for a boys' school. Sunday brings a hush, while Mr. Lee, flying back and forth on his wheel, is down in Whang Hai province, preaching the gospel as if he were a preaching missionary only.

A SUBSTANTIAL, well-built house at Seoul, Korea, has won hearty encomiums for the builder, Dr. Eva Field, by whom with Miss Shields it is occupied. Many of us would think it an achievement to erect a good house at home, to say nothing of doing it "in Korean," and practising medicine at the same time.

BUILDING operations at the new station in southern Siam have been uncomfortably delayed by local officials. They seized mission bricks from the yard and, summoning workmen from the forest where they were cutting timber for the station, set them to digging a canal for the government.

SINCE last December the subscription list to WOMAN'S WORK has come up in the "Old First" Church, New York, from eight names to forty-eight. Credit for this is shared between the earnest Secretary of Literature and a furloughed missionary whose tender addresses roused many to follow for themselves the fortunes of missions.

THE publication of the Presbyterian women in Canada has come out with an attractive cover and pictures. Congratulations and long life to *Foreign Missionary Tidings*, Toronto.

OUR attention is called to the fact that the Laura Memorial Medical College for Women, in Cincinnati, Ohio, grants free general lectures to women who are accredited by Mission Boards as medical candidates for the foreign field. The college is associated with the Presbyterian Hospital in the same city, was founded by Mr. and Mrs. Alexander McDonald, and is favorably recommended by E. Trumbull Lee, pastor of the Second Presbyterian Church.

In China.

Forget them not, O Christ, who stand
Thy vanguard in the distant land.

In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.

Be Thou in every faithful breast;
Be peace and happiness and rest.

Exalt them over every fear,
In peril come Thyself more near.

Let heaven above their pathway pour
A radiance from its open door.

Turn Thou the hostile weapons, Lord;
Rebuke each wrathful alien horde.

Thine are the loved, for whom we crave
That Thou wouldst keep them strong and brave

Thine is the work they strive to do,
Their foes so many, they so few;

Yet Thou art with them, and Thy Name
Forever lives, is aye the same.

Thy conquering Name—O Lord, we pray,
Quench not its light in blood to-day.

Be with Thine own, Thy loved, who stand
Christ's vanguard in the storm-swept land.

MARGARET E. SANGSTER, in *The Congregationalist.*

Our Friends in North China.

The eyes of the civilized world have been fixed upon two provinces in the northeast of China proper, and Christian people everywhere have been crying to God to avert threatened disaster there and protect the hundreds of precious lives exposed to a violent death. This has been the situation for six weeks, and still the world is inquiring for the outcome, Governments are begging for communication with their ambassadors, the Church is asking for tidings from its "vanguard." A strange silence enshrouds the capital city. Up to this time (July 16) the State Department at Washington has no knowledge of the loss of a single life among peaceful American residents in China.

MISS NEWTON at the rear, MISS MCKILLICAN at her right, MISS MCCOY next, DR. MACKEY in front, DR. LEONARD behind her.

Considering the sources of danger, the appalling possibilities, the number of mission stations of our church in Chili and Shantung, and how widely scattered they are, it seems a miracle that we are already able to announce upon authority that more than two-thirds of the missionaries are safe. Of a total of eighty-four, sixty-four are supposed to have been on the ground at the time of the outbreak of the Boxers, about June 1, the rest being providentially on furlough in the homeland or elsewhere. With unspeakable thankfulness to God, cablegram after cablegram has been received, notifying the Board of the safety of one individual and another, and another, of one group and another, of one station and another station, until all have been accounted for except Peking and Paotingfu.

Peking has been the acute centre of disturbance. The last letter from there which has been received at the Rooms (see "Letters") shows that the position was becoming serious before the end of May. Still, Miss Newton kept her big

school together until May 29, and the boys' school was not even then disbanded. June 10, the country learned of the destruction of a fine mission station only twelve miles from Peking at Tung-cho (not Tungchow). June 11, the United States Government received

REV. AND MRS. COURTENAY H. FENN.

a dispatch from its Minister to Peking, in which he said that Paotingfu missionaries were at the time safe and Chinese troops had been sent to protect them. That is the latest official communication from Mr. Conger to date. June 24, the last positively reliable message that has come out of Peking was sent by Sir Robert Hart. He declared the situation "desperate" and urged upon Admiral Seymour to "hasten." Amid thousands of wild rumors, this is about the sum of what we *know*.

The beloved missionaries at Peking are as follows:

REV. JOHN WHERRY, born at Shippensburg, Pa., May 23, 1837; graduated at Princeton, went to China in '64; has latterly been on international committees for revision of Scripture translations.

REV. JOSEPH L. WHITING of New York State, born Jan. 30, 1835; an Auburn Seminary man, went to China in '69; gives himself to preaching in chapels, among hospital patients, etc.

MISS GRACE NEWTON of South Orange, N. J., born May 10, 1860; went out in '87, came home once on furlough; has a fine progressive school.

MISS JANET MCKILLICAN, of Vankleek Hill, Ontario, was born in 1855. She received the training of a nurse, and went to Peking in '88 to assist in the woman's ward. She delights in evangelistic work.

REV. CHAS. A. KILLIE, born at Marshall, Ill., March 9, 1857; graduated in theology at Princeton.

MRS. LOUISA SCOTT KILLIE, from Iowa, was born Dec. 21, 1856; went with her husband to China in '89. They were of the original Ichowfu band, but after a furlough were stationed at Peking for country work.

REV. COURTENAY H. FENN, of Pittston, Pa., born April 11, 1866; graduated, Hamilton College, '87; Auburn Seminary, '90; was pastor in Tonawanda, N. Y.

MRS. ALICE H. MAY FENN of Washington City, was born Dec. 6, 1865; graduated, Vassar College, '89, married June 8, '92, and with her husband went to Peking in '93. Mr. Fenn had charge of a large country district.

HENRY FENN, six years old. MARTHA W., twenty months.

ELIZA ELLEN LEONARD, M.D., of Tacoma, Wash., was born at Kossuth, Iowa, Nov. 16, 1866; graduated, Parsons College, Ia., '88, University of Michigan (in medicine), '95; sailed October the same year.

MISS BESSIE CAMPBELL MCCOY, the daughter of missionaries, was born in Peking, China, Nov. 2, 1873; studied at Parsons College and Lake Forest; was graduated from kindergarten training-school, Chicago, and taught four years; went out in '96 to assist in the girls' school.

JOHN M. INGLIS, M.D., of Chicago, was trained in Ohio Medical College and Rush College, Chicago. Has charge of An-Ting Hospital.

MRS. THEODORA MARSHALL INGLIS, also of Chicago, went out with her husband in '98. Their baby daughter is about a year old.

MAUD AURA MACKEY, M.D., *supposed to be at Peking*, is from Los Angeles, Cal. Born at Evanston, Ill., Jan. 10, 1872; studied at Occidental College and State Normal School, Cal.; took full course at Medical College, Los Angeles, and spent a year in Children's Hospital. Went to China in '99.

MRS. JOHN WHERRY is at Scotsdale, Arizona; Mrs. J. L. Whiting at Oberlin, Ohio; Rev. and Mrs. A. M. Cunningham are at Murrayville, Ill.

Regarding the particular circumstances in which the outbreak found our friends, rather special solicitude is felt for Mrs. Fenn whose health was broken, and for Dr. Inglis. The doctor was under recent orders from the Board to go to Manila and open medical work

there, and he and his family would have been off before the blow fell but he was prostrated with Asiatic dysentery. Mrs.

REV. FRANK EDSON SIMCOX and MRS. MARY GIBSON SIMCOX, both from Pennsylvania; they went out in 1893. They have two boys, six and four years old, and a third child, younger.

MISS GRACE NEWTON.

MISS MCKILLICAN.

DR. ELIZA LEONARD.

Inglis wrote, on May 29, that he was in bed and it would be weeks before he could leave for Manila.

The last letter to the Board from Paotingfu was dated May 10, and, since Minister Conger's dispatch, the place, like Peking, has been enveloped in silence. Rev. and Mrs. J. A. Miller and their children happily got away to Korea in time, and Mrs. Lowrie, persuaded by Dr. Taylor, left for a health change the middle of May. Our hope expressed for her last month has been realized in her safe arrival in California. "I did not at all leave," she writes, "on account of the troubles in China—the very last thing I would have done." She was escorted to the coast by her son, Rev. Walter Lowrie, who reached Tientsin on his return and there was stopped by the troubles. This leaves but five adults at the station and three children. They are:

MISS BESSIE MCCOY.

GEO. YARDLEY TAYLOR, M.D., of Burlington, N. J., born May 18, 1862, in Bucks Co., Pa.; went to China in 1886.

COURTLANDT VAN RENSSELAER HODGE, M.D., born Burlington, N.J., July 1, 1872; graduated at Princeton and (in medicine) at University of Pennsylvania.

MRS. ELSIE CAMPBELL SINCLAIR HODGE of Philadelphia, was born at Cedar Rapids, Iowa, Dec. 15, 1874, graduated at Bryn Mawr; went to China with her husband in '99.

The Secretaries of the Board all steadfastly refuse to place confidence in rumors from Shanghai and, while thoroughly sensitive to the gravity of the case, they abide in hope that, both at Paotingfu and Peking, the missionaries will be found alive. It is to be thought of, that many loyal Chinese friends and neighbors are about them; above all, the Omnipotent Arm interposes whenever and wherever purposes of the Almighty are best fulfilled thereby. At one of the special meetings of prayer for China, held in the Assembly Room, Dr. Ellinwood encouraged our hearts by pointing to Dr. Paton who was present, as in himself a living testimony that our God is a God of deliverances.

And if a few more days of waiting

should reveal that some of our dear friends in North China have not been delivered at this time, what then? *Then*, Psalm 46:10—"Be still and know that I am God. I will be exalted among the heathen." *Then*, Not a sparrow falleth to the ground "without your Father." of fear, unable to get exercise and air, or it may be sufficient food, and would not be weak, depressed and miserable? Our missionaries may not have lost their lives, but many of them have lost health that will not be recovered in months, many have lost most, or all, of

REV. AND MRS. CHAS. A. KILLIE, PEKING.

Then, Acts 20:23—"The Holy Ghost testifieth in every city that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus." *Then*, Rev. 14:13—"Blessed are the dead which die in the Lord: they rest from their labors and their works do follow them."

Whatever to-morrow may bring, to-day the Church is called to share the burdens of her hard-bestead brethren. Who of us having lived for months within hearing of the Boxers' deeds, seeing peril draw near and nearer, taking flight in haste leaving home behind, and would not now need cheer and love and help? Who of us could have been shut up in a corner of a Chinese city for more than a month, under the strain their earthly possessions, every one of them in these Northern Missions is more or less a refugee. The heart of the Church is tender. She will sympathize. She will readily second the purpose of the Board to organize relief. She will feel "the tie that binds," and give her tears and prayers for the homes in our midst, where wives separated from husbands, where fathers and mothers, having laid those dearer than their own lives upon God's altar, are watching and waiting through these long weeks of suspense.

Will the Church go farther and accept her calling to be "partaker of Christ's sufferings"? The heaviest burden upon our friends in China is to see the wolf tearing the flock. Even though no missionary should be enrolled among the martyrs, yet there are martyrs.

The Church of China is baptized with blood, to-day. Shall we take our ease and be regardful of our comforts while they are dying for the testimony of Jesus? Shall they agonize alone?

Another Letter From Peking.

Since the letter from Miss McCoy (on another page) was in type, an extract has been received bearing the same date, May 29. MRS. COURTENAY FENN wrote to her brother:

We live from moment to moment in constant dread of an outbreak. I try not to be nervous and go right on doing everything as usual to convince myself that there is no special danger, but it can't be done. The crisis must soon be over, as Friday (June 1) is the great feast of the fifth month, and the day appointed by the Boxers for the extermination of the foreigners. If we get safely through the next few days the danger will probably diminish. We are glad to get word this evening of the arrival of 300 marines. We shall apply for a guard in the morning, as we are so remote from the other foreign residents.

Dr. Inglis is sick in bed and unable to move no matter what happens, so we are sort of tied down to the compound. With a sick man and three little children on hand, one feels rather anxious. My ears have grown so preternaturally acute the last few days that I hear every unusual sound on the streets, and my heart stands still when a shout or anything unusual reaches me. It is an awful state to live in.

So far our servants have all stayed by us, but Mrs. Inglis has lost three* in the last few days. They are afraid to be found with foreigners. I don't feel anxious about mine, for I have had some of them a long time, and I think they will stand by us.

We have not sent the school boys home yet, but shall send them as soon as there is immediate danger. School closes next week, and the week after we want to get to the seashore. You cannot imagine how vile this place gets in such a drought as this. There has been much contagious sickness in the city all winter. For seven months there was not a drop of rain; only two flurries of snow. Recently we have had two showers, but not enough to soak the ground. When one sees how little can be accomplished by staying here, on account of the terror that seems to possess the people and their consequent shyness of foreigners, we feel that we would better be somewhere else.

* She having been but a short time in China.—ED.

Paotingfu Women—The Fire Wheel Cart—Peking.

Mrs. Tien and I went to Paotingfu last autumn to hold a class for the women. We went in one day by rail, while last year it took eight days to make the journey. I have grown quite attached to some of the women there; it is a great satisfaction to see that many are really growing in grace. One dear old lady of over seventy years is about the most earnest and diligent learner I have ever seen. Her memory is poor and her husband has little sympathy with her efforts at reading or attending Sunday service. She is so accustomed to being called stupid that she can scarcely be persuaded that the heavenly Father is patient and loving, and her eyes often fill with tears when assured of the fact. I love her very dearly and I believe she will some day, soon perhaps, enter into the home of many mansions. I love to think of the joyful surprise awaiting some of these poor dreary souls who have known so little of love and rest.

I gave the class a great treat one day by taking them to where the train passes, not far from the compound. Nearly all were from the country and had never seen "the fire wheel cart." They began to get excited when they heard the rumble in the distance. They had heard so much about this wonderful train and now they were going to see it! The look of bewildered astonishment on their faces gave place to one of fear as the dashing monster came nearer, but the provoking part of it was that it swept past before they had time to collect their wits and see where the fire was and how the machine moved. It was a mystery how those mules and donkeys on board ever got up there and could stand so quietly in such a dreadful whirlwind of a place. Their description to the few who could not go was amusing. One asked, "Was it our genuine mules you saw on board?" Their fastest mode of conveyance is a clumsy cart drawn by an ox and donkey.

San Ho.—I came here the first week

in December and have been here ever since, the first time I have spent Christmas in the country. A messenger came that night with a big home mail and a load of Christmas cheer from friends in Peking.

I began with a class, but was so often called off to sick people that I decided to send the women home. The most important patient was one of the young men who was lately graduated from the Boys' Academy. I found him very ill with pneumonia and sent word at once to the city. Dr. Inglis kindly left the hospital to the care of his assistant and came out and stayed until the crisis was past. The Doctor had almost no hope, but he prayed while he worked and the life was spared as though by a miracle. You can imagine how difficult it is to take care of a case of that kind in a cold, badly ventilated Chinese room. I watched the old year out by that sick young man, wondering if Dr. Inglis could come and if the patient could pull through in such a place.

SWEET HOME—F. H. CHALFANT'S HOME, WEI HIEN.
Burned to the ground by Boxers.

No doubt you have heard of the trouble in Shantung and the south of this province, where hundreds of Christians have had to escape for their lives while their homes were plundered and burnt. There has been less disturbance lately and it is hoped nothing serious will happen. Wen Cheng has just learned from her sister, one of the school girls who is married to a helper in Shantung, that their house and the chapel have been destroyed.

Peking, March 5.—I have come back to the city and find a letter from the Paotingfu friends asking me to go there and help with the woman's work for a few weeks. Mr. Simcox tells of a village where several women without help from foreigners have been studying at home and have read a few of the simpler Christian books. I hope to go there shortly and to take Mrs. Tien. She is busy just now helping her daughter with her wedding outfit. You remember the many pairs of shoes and stockings that have to be made, and how much work there is on a pair of pretty shoes. Dr. Leonard has dispensary every day, and Mrs. Tien talks to the women in the waiting-room and then helps treat the patients.

A series of revival meetings has just closed at the Methodist Mission. One evening when we attended, about fifty went forward expressing a desire to accept Christ. A Buddhist priest has been converted, and has brought his idols to the missionaries.

March 6.—Between plague, the Great Sword Brotherhood, the Russians and unusually dry weather, one cannot but wonder what may be in store for us in the near future. Then there is the attitude of the Empress Dowager and her advisers, which causes some anxiety. It is astonishing how many of the Chinese know about the war in South Africa, and the reverses which the Brit-

ish have had. They imagine those fighting on the other side are savages, wild black men, and they have a great contempt for England. Sir Claude MacDonald has very little "face" just now. *Janet McKillican.*

MRS. LOWRIE'S BIRTHDAY PARTY AT PAOTINGFU.

Four of my swell friends belonging to official families in the city asked me to invite them to dinner on my birthday. I demurred, and they said, "we are coming any way." I did invite them and they honored me by dressing in court dress. They sent ahead a banner made of red flannel and very gay in consequence. Accompanying it were two immense candles which I had lighted while we dined.

Three of these ladies read very well. One of them asks most intelligent questions. She would like to attend church simply to hear her own language intelligently used, but dare not.

Amelia P. Lowrie.

A BIRTHDAY PARTY AT PAOTINGFU.
MRS. LOWRIE in the center (rear line), MRS. HODGE at the left, MRS. SIMCOX and DR. MACKEY at the right.

The Situation at Wei Hien, China.

This station is in ashes, having been set on fire by the Boxers. The missionaries escaped, but no particulars are yet received. One cablegram announced that a rescue party was sent after them, and, on July 6, while the excitement of suspense was high, another brought the welcome message, "*Shantung missionaries safe.*" One road from Wei Hien leads southeast to Tsing-tau, the new German town; another runs to Chefoo, 200 miles northeast.

HOSPITAL AT WEI HIEN—NOW DESTROYED

The members of the station believed to have been at home at the time of the attack were: Rev. F. H. CHALFANT, W. R. FARIES, M.D., and Mrs. FARIES, Rev. and Mrs. J. A. FITCH, Miss EMMA F. BOUGHTON, Mrs. M. M. CROSSETTE, Miss CHARLOTTE E. HAWES. There are also eight children in the party, the youngest Faries baby being only six months old. Mrs. Chalfant was at Ichowfu, helping the Wm. Chalfant family prepare for a journey to America, and she accompanied them to the steamer at Shanghai.

The property destroyed was valued at not less than $20,000. The station was built in the form of a parallelogram about one mile outside the east gate of the city. It included six foreign dwelling houses with outbuildings, a church, a hospital, a dispensary, a boys' school, a girls' school, a Chinese guest room for men, a place for women inquirers, a gate house, etc. The whole was surrounded by a wall seven feet high. The land enclosed was seven acres.

There are 3,000 Christians connected with this station; 100 were added to the church last year. There are 124 outstations, some of them as far away as eighty miles. There are twenty organized churches. Work was begun here in 1882.

The last letter received at the Rooms from Wei Hien will be found in "Letters" for this month.

Missionaries in San Francisco.

To the *Chinese:* Rev. I. M. Condit, D.D., and Mrs. Condit, 911 Stockton Street.
To *Japanese:* E. A. Sturge, M.D., and Mrs. Sturge, 227 Pierce Street.
Voluntary Worker—B. C. Atterbury, M.D. (long of Peking), 911 Stockton Street.

The Japanese in California.

There are about 15,000 Japanese, nearly all of them young men, on the Pacific Coast. One-half of them arrived within the year past. Labor organizations have demanded of Congress a restriction of Japanese immigration, but they are not ahead of Japan herself, where the edict has gone forth that not more than twelve Japanese may emigrate to Canada in a month, and to the United States not more than five.

Dr. Sturge reports "About 4,000 Japanese living in San Francisco, mostly of the student class." A Japanese church was organized 15 years ago; "300 have been added to the membership." "The men come from nearly every province of Japan and return thither after a few years. Several are in universities here, one has just graduated in medicine and three have been studying in theological seminaries. Those who live in the country work in fruit orchards, sugar-beet fields or mines, at one dollar a day."

There are two Japanese Homes in the city under direction of Dr. Sturge. Two Japanese daily papers exist, both of which were started in the Presbyterian Mission. One of these, a good, six-paged journal, has an issue of 500 copies daily and is managed by a committee of Christian Japanese.

Japanese do not bring their idols to America, but two Buddhist priests have come over and opened a mission in San Francisco.

Two Homes.

Two ladies stood for a moment at the corner of Dupont and Jackson Streets, San Francisco. One had the inquiring look of a stranger, and one was the house-to-house missionary. "I am going to take you first to a Jackson Street tenement," said the latter. It was before the recent plague alarm and the consequent cleansing of that Oriental section, and as they descended the street the usual disgusting sights and malodorous smells of Chinatown assailed their senses. They turned in at a dingy entrance-way and began to go up narrow stairs—up and up—turning at various landings, and following dark and devious hallways. Always the same ingrained, immemorial dirt above, below and on all sides; the same litter of ashes, parings and papers; the same vile blending of tobacco, opium and coal-oil smoke in the air; the same shrill chatter of voices penetrating through thin partitions; the same scampering, miniature Chinese preceding and following the visitors. The missionary greeted them all kindly and they seemed pleased to see her, but no pause was made till the top floor was reached.

"Talk of cliff-dwellers!" gasped the tourist. "How can human beings live in this way?"

"They do not know of any better way," said the missionary gently, as she led her friend through the dim hall till a certain door was found at which she rapped. A woman with a baby in her arms opened the door, and permitted rather than invited them to enter and seat themselves on an old sofa, which evidently did service both day and night. A swarm of children followed them in, some of them belonging to the mother, who addressed sharp

Chinese words of reproof to them as they crowded about the missionary. The latter had some bright pictures for them, and talked to them cheerfully as she distributed her gifts. The mother looked on rather stolidly, but softened under the influence of the admiring smiles bestowed upon the fat boy baby, of whom she seemed as fond and proud as any white mother. Then the missionary began an earnest conversation with her in her own tongue and, drawing out a little Chinese Testament from her bag, read a few words with many pauses and explanations.

The tourist looked around. The little room was perhaps ten feet square, with an alcove where were two rude beds, one above the other, like berths in a steamer. The floor seemed never to have been cleaned, and the walls were cracked and stained and dirty as the floor. The one little table was heaped with dishes and jars and sewing. There was but one poor attempt at decoration, where a sort of shrine containing an ancestral tablet was hung with tinsel and strips of red paper. Not a ray of sunshine could creep in at the one dingy window. The accumulated grime of years seemed to have incrusted itself on everything and everybody. She shuddered when a child leaned against her, but the missionary drew the little one to her side, "Now, Ah Tsun, let us say our lesson," she said, and the child repeated after her: "Jesus loves me, this I know." It was a lesson for more than one. The missionary rose saying, "The mother says she has no time to hear more of the 'Jesus doctrine'"—and then, after a word of good-by, they slowly descended the really dangerous stairways.

"Jesus loves them, Jesus loves them," the tourist kept saying softly, as if to herself. "Yes," said the missionary, "that is at once our inspiration and our encouragement: And now," she went on, "I'm going to show you what He has done for some of them. We will go up Clay Street to Prospect Place, where almost under the shadow of our Mission Home many of its former inmates love to dwell."

They were soon in this pleasant byway and, going up some exceedingly clean steps, they knocked at an inviting door. A bright little Chinese girl, dressed in a neat American gingham frock, opened the door and greeted them cordially. "Yes, mamma is at home and will be glad to see you," she said in excellent English, as she showed them through a clean hall into a cheerful living room with neat American furnishings. "I'll go and tell mamma," she went on, "she's washing, because it's Saturday and we're home from school to help her."

In a few moments a smiling, matronly woman came in. Her hair was glossy and smooth, and the clean blue *sahm* she had evidently taken time to slip on was a triumph of laundry work. The missionary shook hands with her warmly, and introduced her as, "My friend, Mrs. Wong Lee, one of our dear Home's best graduates. It is too bad for us to interrupt her morning's work," she added.

"Oh, I'm always glad to see you," replied Mrs. Wong Lee gracefully, "and it will do me good to stop a little—seven children do make a lot of washing."

"What, seven!" said the missionary, "there must be a new baby. Do let us see it."

"The children have him over on the Home steps in the sunshine," said the mother, "they love to stay there." But the little girl was sent for him, and he was proudly exhibited—a clean, wholesome, lovely manikin, whom the ladies could hold and fondle without drawbacks.

The other children stood around smiling and eager. "So you were over on the Home steps as usual? I heard the ladies there say that you were the dearest of little children, so quiet and well behaved, and so neat in the clothes your dear mamma makes and washes and irons, all herself, that they were proud of you."

"They all go to the Occidental School," said the mother fondly, as soon as they're big enough, and learn everything that is good."

Meanwhile the tourist had again looked around. The room was a model of tidiness. The floor was white as scouring could make it; the windows shone, the curtains were snowy, and on the neatly papered walls were Scripture texts, and a picture of Christ blessing

the children. An open melodeon stood in a corner with gospel hymns on the rack. There was a shelf of school books in another corner with an American flag draped above it. Below was a stand on which lay a family Bible. Everywhere was the sign manual of a Christian home, and the tourist's heart was glad.

As she glanced again at the good house-mother she saw with delight the little silver badge of the King's Daughters gleaming at the fastening of her *sahm*. She wore one like it herself, and the society was made the theme of a few moments' eager and sympathetic talk. They were sisters indeed, and of a most royal household.

Before the visitors took their leave, the missionary said, "We must sing together 'Blest Be the Tie that Binds,' and Mrs. Wong Lee will play for us." So the dark sister from China went to the organ, and the fair one from New York stood beside her with happy tears overflowing, while all their voices blended harmoniously in the immortal hymn.

Two humble Chinese homes—with a difference! *Mary H. Field.*

How a Journey in Persia

Began in One Key and Ended in Another.

[FROM A FAMILY LETTER.]

My heart is full of love and gratitude as I date my letter (May 5) from Urumia. It is a place of wondrous beauty, flowing water, blooming flowers, tall trees and birds among the branches, the lawn is mowed in front of my windows—beauty, peace and rest everywhere.

We left Tabriz Tuesday, having breakfasted at Dr. Bradford's, which made it easy to get off, though till the last minute there was confusion, hurry and care. . . . We started from our gate in the carriage (so-called) with four horses (so-called) with a big *peshwaz*—all the people we knew, all the school boys, all the neighbors and passers in the street, three outriders on borrowed horses with very formidable military accoutrements—Vahan's family in a hired carriage. Tarlan and Karim with the baggage occupied a cart following us. Our company diminished at the bridge, and we rode on toward the mountains in the sweet air, and all the world was May, and we were happy and gay, and the children like birds let loose from a cage, and as we rode along we talked of Launcelot and Guinevere (Andrew was Launcelot, and grandma Guinevere). Andrew and E. took naps, hugged safe from the jolting in my arms, and all that day and half of the next we begrudged that such a happy journey should ever end. At Sofian we passed the night comfortably in our traveling beds, which were put up skillfully, while we walked in a pleasant yard and Karim cooked the supper.

On, on, the next day, with jolly walks together over bad places, for why should we run any risks or get too hard jolts, or tire the horses too much? No, walking and picking flowers was great fun, and frequent stops and changes were restful. It was very rough. You must know there are *no roads* whatever. Not only so, but the action of the water from mountain freshets and ditches for irrigation makes such gulleys as every civilized driver would pronounce impassable, from one-half foot to fifteen feet deep, with sides straight down or a little broken off at the top, and down these declines we would dash like a flash and go up the other side like a comet, while the driver whipped his horses and yelled like fury, and the carriage veered and rolled and cracked and strained and we were tossed from side to side like balls. Alas, alas, how can I tell it! In one such place, afternoon of the second day, I happened to have the seat of greatest motion, I suppose, and sat a little high on the shawls and capes we had taken off. The horses were flying down hill and I was suddenly thrown out violently and fell in a heap, but not under the wheels. I saw Mr. Wilson instantly thrown (as I supposed) like myself, but like a rubber ball he leaped up instantly and was at my side with Karim and

Mosa lifting me up, but my knee (the left) gave way and I sank into their arms in sickening pain. I had to be carried helpless to the carriage, where I rode in suffering till our stopping place, where I was "borne of four" and laid down for a weary night. As I passed through the village a great crowd gathered and looked on curiously, but all were kind and sympathetic, and I could not help but love them. There seemed nothing else to do but come on here, but each day the road grew worse and crossing the mountain pass in Salmas will ever be a memory to shudder at. Such shelving roads, impassable, impossible, and I could not get out and walk. I expected surely to be killed, but to see the tender babes dashed to pieces before my eyes I could not bear, and whenever they and their mother would get in I would beg them to get out and walk, and so Tarlan took Andrew on her back, tied with a large cloth, where he reposed in peace and slept, and the three followed like mountain goats, walking several miles. Mosa watched the carriage and would leap on the upper side or push up the lower to balance, and it did not actually upset or roll down the mountain once, but you can never know *what it was*, and I wish I could not remember. Why were we ever permitted to undertake such a terrible journey?

We were five days on the road. Saturday forenoon Mr. Shedd and Mr. Coan rode out sixteen miles to meet us, and brought us to the whole company of missionaries reposing near the city under some trees by running water, where they had spread a delicious picnic lunch, and we made very merry. Oh, it was sweet to bask in their love. After that we kept meeting companies of friends. One was a company of Nestorian preachers, friends of Mr. Rhea, venerable and noble looking, fifteen or twenty of them. As they stood in a circle round the carriage my heart melted. I said, "I did not expect to see you; this is Heaven come down to earth." The last of our ride from the city gate to the college, a mile and a half, was in the rain.

Dr. Cochran has put my knee in a plaster cast, which is a great protection, and I can go downstairs (not up) and hobble round, and everybody is so kind and good to me, and my heart is tenderly grateful. Perhaps this is one reason the Lord has sent the hurt. I don't know what to do. We are all at sea. The Lord will lead us. I told them we came for two weeks, but after my hurt had concluded to stay two years, or till the Russians come and make some roads. We are flooded with native callers, old friends and new. It is lovely, but also exhausting. Yesterday we had eight or ten Moslem ladies for two hours, and I gave the principal princess an *Ingeel* (New Testament), and we had sweet talks of Jesus Christ, by the aid of Mrs. Wilson's Turkish, and bold preaching and prayer. Oh, it was sweet.

Sarah J. Rhea.

Medical Progress in Fifteen Years at Canton, China.

When I began at the dispensary in connection with the First Church, six years ago, three or four women only attended service on Sabbath. We met in a shop and my brother preached in a kitchen from which we opened a door into the shop, a room fourteen feet wide. This was divided in the center by a wooden partition to screen the women. A half-dozen men came to church. After opening the dispensary, women came regularly. During the past six years, over twenty thousand were treated and I suppose nearly a hundred men and women have been brought into the church. We could no longer seat our great congregation on communion Sundays, so we have built a new edifice, the largest in Canton, which we shall occupy about the first of June.

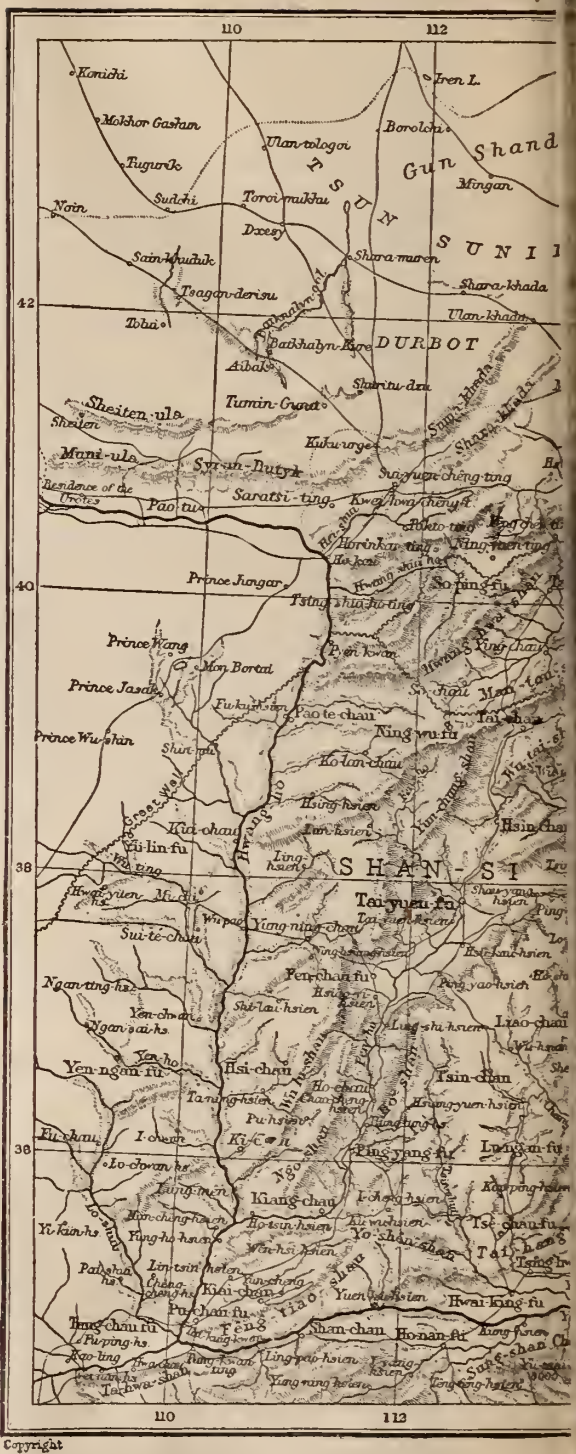
Below the auditorium are four new rooms for the "Pierson Dispensary." It will be furnished by a lady who generously gave the money. With over $3,000 given by the Chinese, I bought a site for a woman's and children's hospital. The First Church stands on one end of this land and on the other I hope to erect a ward. Just as I was getting this new work started, I was

put in charge of the woman's department of Canton Hospital, but I come up here three times a week.

I could not do this work were it not for my trustworthy fellow laborers, two Chinese graduates from the medical college and a godly Bible woman. The latter came to me a patient, apparently with numbered days, over ten years ago. After her strength was given back, she unreservedly dedicated it to her Heavenly Father. She is a shining light, held in high honor by all Christians.

Many hospital cases flash upon the doctor's memory. For example, the pale, emaciated, pain-racked form of one who "spent all that she had on physicians, but rather grew worse." She had taken cold treatment for a hot disease, and hot treatment for a cold disease; had swallowed untold bowlfuls of decoctions made from the mineral, vegetable and animal kingdoms. She had unrestingly prayed to many idols. At last by mere accident she heard of the "foreign devil doctor." After careful consideration by family, clan and village, it was decided that the foreigner could do no worse than the native doctor had done; so, as a forlorn hope, she was brought to seek our aid. She is placed in a clean room, given good and sufficient food, and medicine that at once puts new life into her weakened frame. All is done in a different spirit from anything she has ever known before. She sees no morning or evening incense offered to an unknown God. Gradually the pleasant treatment and strange doctrine become associated in her mind. The demon doctor has now changed to a human being, and after recovery from a critical operation she is invested with more than human skill, and is often as distressed at being considered only a "little lower than the angels" as she previously was disconcerted by being regarded as the emissary of another region.

Through dispensaries we attempt the accomplishment of the same object as in the hospital, only we work with less critical cases and less frequently see the direct fruit of our labor. A dispensary is always unsatisfactory to a doctor *as* a doctor, but I regard it as one of the most important factors ever devised for



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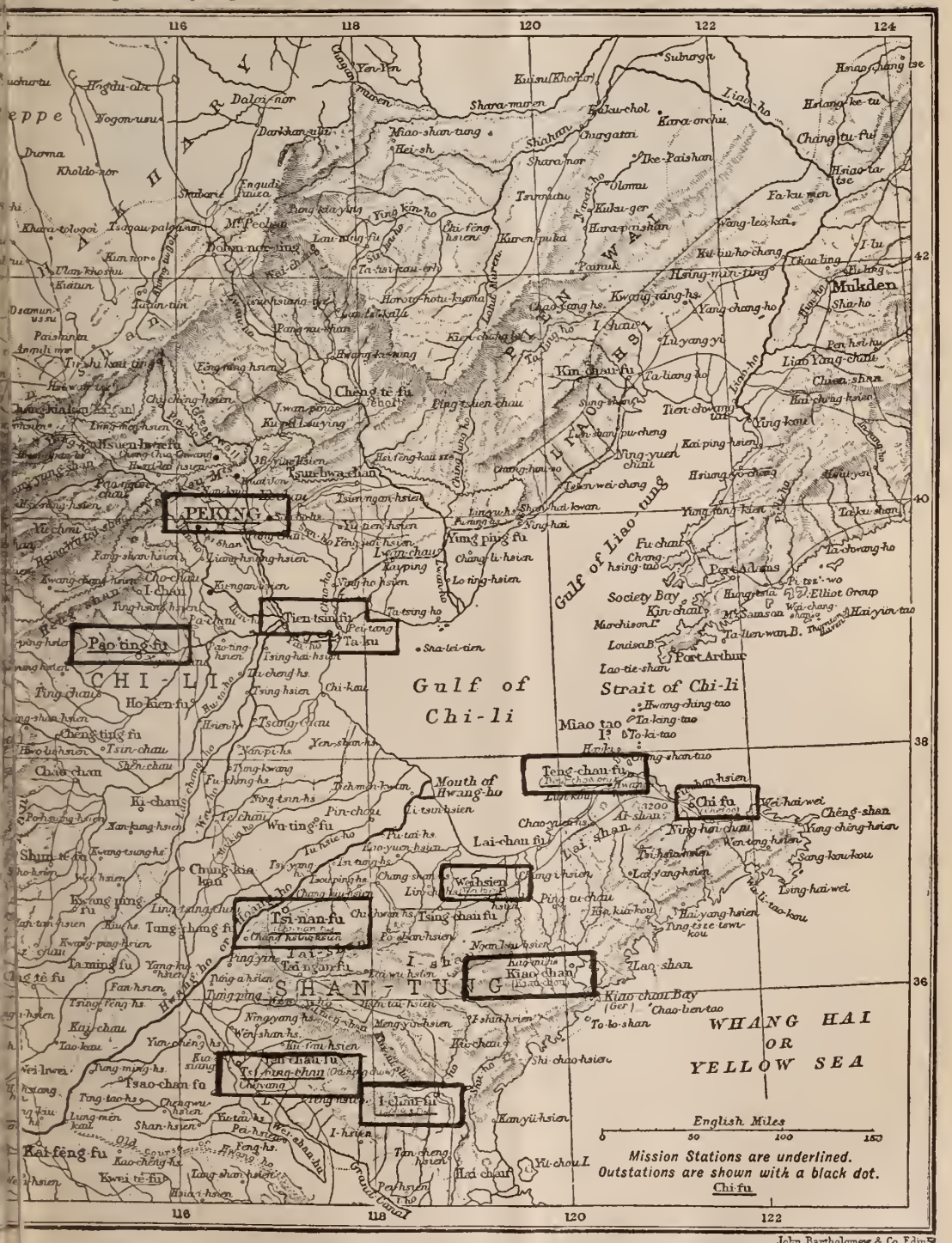
a quick and widespread diffusion of the gospel, and the breaking down of pre-

G AND SHAN-TUNG MISSIONS.

notwithstanding German spelling. "Kiao-chau" is where the station is, called Tsing-tau.



judice. The doctor and Bible woman may make dispensaries attractive preaching halls. When carried on in connection with the church, they are

magnets which draw women who would otherwise not enter a Christian place of worship. The quickest route to the greatest number of homes in the shortest time is through a dispensary. It is not unusual to treat ten thousand patients a year.

When I first came to China I was extremely skeptical as to the ability of Chinese as physicians. After fifteen years' constant association with them, I am glad to testify that they are intelligent doctors. My first assistant, the daughter of an ordained minister, graduate of the seminary, a dignified, competent girl of twenty-two, has attended over a thousand obstetrical cases. I doubt if there is another in the world so young who could show such a record. I have never heard a word of complaint in regard to her work.

It is my constant aim to bring these women to the notice of their people. At first I had great difficulty in persuading people to receive my assistants in my place. Now the Chinese are beginning to be proud of the fact that their own women practice Western medicine and are reliable in critical cases.

Fifteen years ago there were scarcely thirty out-calls a year. The past twelve months we answered three hundred and fifty, of which twenty-five were calls to distant cities and towns. In the published report of a few years ago, between two and three hundred dollars in fees were acknowledged; this year nearly twelve hundred dollars were received, which shows the increasing confidence of the public. I hope the time will come when every chapel in Canton will have its healing hall, and every missionary woman here will spend at least a few hours each week speaking with the patients.

Mary H. Fulton.

A Mohammedan Zenana at Allahabad.

Some time in December a Mohammedan boy in the High School said his sisters were desirous that I should visit them. I have long regretted that of all the boys under religious instruction none should ask to have their girl relatives taught. (In many cases they are visited by Bible women.) When the longed-for call came, my heart sank. My time was very full and I cannot teach the Urdu character. Still I went.

It was a regular story-book zenana. A huge, rambling building, facing on a filthy lane so narrow that my vehicle could not turn. In the first court I found a small mosque, a private chapel so to speak, and a boys' school. Passing through a brick, tunnel-like passage I emerged into the men's court; still further, a gate and tattered *portiere* opened into the zenana. There I found ladies of all degrees of relationship, and their children; and maid servants, whom I was in danger of mistaking for their betters, and their children. Occasionally sons of the family strolled in, but the ladies, one might almost say, *never* went out. I remarked that if I did not get out to "eat the air" daily my head ached. They said that they suffered similarly if they did not oil their heads! When from fear of plague regulations there was an exodus of the whole establishment, and I said to Ameer Begum "God take you safely," I came very near to crying, so dear had she become.

Finding time heavy on her hands she had asked me to teach her Hindu. I also carried an Urdu gospel there from which she read aloud, trying to show that it supports the Koran, while I tried to show her that He who lives in that narrative must be either a fearful blasphemer, not the prophet she honors, or the Son of God. The tables were almost amusingly turned when my pupil tried to convert me to her faith.

Once I spoke of the wide education necessary to an English girl (in answer to an argument for early marriage). She replied simply, "To read the Sacred Book, and know how God wishes us to live is enough for me." I felt rebuked. There came to me an echo of "With all thy getting, get understanding."

Sixteen women and girls I am teaching regularly; only six are able to read the gospel for themselves.

Susan R. Janvier.

SIAM.

A MISSIONARY BURNED OUT.

REV. J. A. MCKEE wrote from BANGKOK, May 9:

Dr. Toy at Pitsanulok was completely burned out about the middle of April. All the furniture and wearing apparel that they had taken such care in selecting while home on furlough, and even the valuable medical instruments, were destroyed. In a note written hurriedly, the Doctor says he saved his Bible, and two men snatched out a chair and a stand. His steamer trunk and a small stock of provisions were stowed away in his house-boat on the river, where the flames could not reach them.

The Siamese officials immediately raised *ticals* 500 (about $140 gold) to help replace the loss, and the common people have been very kind in sending in things to eat. But they cannot help them out on clothing. We are trying to arrange to send some things from here for their immediate relief. You see they cannot buy much at Pitsanulok, even if they had the money, and they are 400 miles from Bangkok. At home, a journey of that distance could be made in ten or twelve hours, and the return trip in the same length of time. But it requires two weeks for the trip down and five or six weeks for the return. I do not know just what the loss amounts to. On our voyage out Dr. Toy told me that it had cost them $900 gold for their house. This, of course, included many articles for future use, which they could not buy here. It seems hard that they should have this loss so soon after their return. Of one thing I am sure, from my acquaintance with the Toys—they will make the best of it. We who live in Bangkok think they are quite brave, for they have many hardships to face which we do not.

You will doubtless hear of Mrs. McKee's serious illness of last month. She was suddenly taken down with choleretic symptoms one Sunday afternoon, and that night three of us had

A FIGHT WITH DEATH.

The doctor, who was in during the night, said she could not possibly recover. But we missionaries did not give up. We have strong faith in the efficacy of prayer and we trust in a God who hears and answers prayer. So while we worked we prayed. I will not go into the details of that night of struggle. I will only say that the extremities became cold and the heart almost ceased to beat for a time. But even from this condition God mercifully restored her. How good He is in all His ways! She is now fully recovered and it is wonderful to us all.

Sunday, May 6, was a red-letter day for us, for we knew that many prayers were being offered up for us and for our work. You know by this time that the Joneses and we are stationed in Bangkok and not in Nakawn, as the Year Book of Prayer has it. The Eckels and Hamiltons are stationed there. In addressing mail to them, the whole name—Nakawn-si-tamaradt—should be given, as "Nakawn" alone simply means "town." Mail addressed to "Nakawn" comes direct to Bangkok, *the* "town" of the nation.

CHINA.

MRS. V. F. PARTCH wrote from CHINANFU in January:

We have been so upset by the dreadful devastations of the "Big Knife Society." Before this reaches you, the papers will have told all about the tragedy that has been enacted in our midst. Mr. Brooks came here about the middle of December to meet his sister, who had just come from home (England) to be the wife of Mr. Brown. He and his sister were so happy to be together again after three years' separation. They all left us the week before Christmas to go to their home at Tai-an, 50 miles from here. He spent Christmas with his sister, then started to his

own station, but was taken by about thirty of these Big Knife people and, after such treatment as to make one's blood run cold, he was beheaded. The poor sister is heart-broken. We all loved Mr. Brooks very much.

And then our poor, poor Christians, so persecuted! About eighty families have been robbed and many driven from their homes. Indeed, many of them had nothing but the four walls of their houses standing, doors, windows, etc., all destroyed, and this in the midst of winter. The robbers tried to catch some of the Christians and hold them for a big ransom, but in most cases they have gotten away or hid. One old man was taken and they ordered him with sword upon his neck to give up his Christianity, but

HE BOLDLY ANSWERED,

"No, I am old and have not much longer to live, and you can kill me if you wish." Then they took him to a temple and tried to make him worship, but he still refused. His friends were able to ransom him later. Another inquirer was

HUNG UP BY THE QUEUE,

but still held out firm. These are some of the encouraging things that gladden the weary heart, but there are also some that sadden. One of our little out-stations was practically frightened back by the lions in the way. The society promised not to rob them if they would pay over a sum of money and all sign a paper saying they would have no more to do with the foreign religion, all of which the poor, wretched people did. Do not censure them too much. To see the last mouthful of the winter's provisions and the last rag of clothing taken from them, was more than their little faith could stand, when just signing a paper would save them from freezing and starvation.

MRS. MATTOX wrote from HANGCHOW, March 26:

At Chinese New Year, Mrs. Garritt and I enjoyed visiting some of the Christians and having a good Chinese dinner with them. One invited us, who became a Christian through her little daughter's coming to day-school, and we had a pleasant time there. It was nice to hear her say

HOW DIFFERENT THEIR HOME IS

now. Her husband treats her well and they read their Bible, sing and have happy times. Before, he treated her badly.

I took my little daughter and the Bible woman to Yü-yao, where Mrs. Shoemaker lives, to the Christian Endeavor convention. Mrs. Shoemaker and I came from the same place and have known each other since we were girls. The convention was a success. Many there, enthusiastic, anxious to take part. Meetings were held all day and the people seemed loath to go at 9.30 or 10 o'clock at night. The Chinese always do things backward, so instead of having their praise service at the beginning of the meeting, they have it last and all go away happy and rested, not realizing that they have sat for three or four hours on hard benches. After the convention, Mrs. Shoemaker and I went out in her boat for a week, itinerating. It looked good

TO SEE SOME CHRISTIAN FAMILIES

scattered through the country. There was much beautiful scenery and we often had to walk through rice fields. My little girl trudged along as happy as anybody, a part of the time carried on a man's back. She seemed rather a small pattern to be out preaching, but would sing "Jesus loves me" in Chinese, or do anything the people wanted. They are fond of the yellow-haired foreign children and she loves the Chinese.

Missionaries have not much time for "fads." All who live in the city have to give most of their spare time to getting out for exercise and fresh air. We get little time for reading. I do all our knitting, as wool is nice and cheap here and I can knit and talk at the same time. I get a man to come and sew, for which he charges fifteen cents a day and eats his own food.

Everything is quiet enough in this part of China, but the Empress Dowager seems bloodthirsty, and there is no knowing where she is going to stop.

MISS CHARLOTTE E. HAWES wrote from WEI HEIN, April 19:

I have just returned from such a

SATISFACTORY TRIP

among the villages where I had classes last year, and other places. It was very comforting to find that the Christian women were, most of them, still studying faithfully and, better still, had been teaching others the Way of Life.

We were overtaken by a rainstorm, one day, and hurried to a little mud house by the way for shelter. To my surprise and delight, as I reached the door, dripping wet, a woman greeted me joyfully, calling me by name. She had learned something of the gospel last year, at my class, and was still studying. She is a poor widow with five little children, the eldest of whom got out his catechism and with

his mother read several pages. Then we sang and prayed, and when the sun came out again we felt God had been with us, as we parted.

LATEST DATE FROM PEKING.

Miss Bessie C. McCoy wrote May 28:

The Boxer rumors have made such a stir among the people that all our work is suffering. My Sunday-school has closed itself. There were only two children present Sunday before last and none came yesterday. It has been so exceedingly dry and we foreigners are said to be the cause of the drought. They say we are poisoning the wells, too, so there is a guard set at each well near us. There have been a number of days set for destroying us and our houses, but nothing has come of it so far. Placards seem to be false. One of our helpers brought one to Dr. Wherry which he had taken from a wall. It said definitely that the two compounds of our station were to be destroyed. Papers and books speaking evil of us have been found in all parts of the city. We have a guard of Chinese soldiers at our front gate, sent by the Chinese officials, who seem to think the Boxers may harm us. The guard is perfectly useless, unarmed. Although rumors have kept heathen away, the Christians have shown a strong spirit. We had a very good and large meeting of Christian women last week, led by Mrs. Arthur Smith of Pang Chuang.

These are troublous times. Yesterday morning the Boxers burned down two railroad bridges between here and Paotingfu. Two of the London Mission Christians have been murdered at country stations. Have you heard of the trouble Mr. Simcox had at his country station, where one of the Christians was beaten and left for dead? Mr. Brooks has been the only foreigner who has suffered.

We think we are in danger but hardly think anything will be done to us in the city. We feel some anxiety about the school-girls. Miss Newton may send them home, as they would be much better off than with us if anything should be done about looting this compound. We know that we are all in His keeping and that anything that comes, comes by His decision and that is good. I must close. I need not ask for your prayers. I am grateful every day for the privilege of being a missionary and having the prayers of friends at home.

P.S.—May 30. The mails were stopped yesterday and the day before, so this did not go. We hear of more trouble from the Boxers. The station houses and Dr. Coltman's hospital at Fengtai have been burned down. No lives lost. Miss Newton thought it wise to disband the school yesterday so the girls have all gone to their homes or to friends. Our legation has sent for a guard of fifty marines from Taku, which will probably be in Peking to-night. Major Conger says he appreheuds no serious danger in the city, but it is well to have some protection. The other legations have sent for large guards, too.—B. C. M.

JAPAN.

Miss Rose writes from Otaru, Hokkaido, May 29:

I have just had a ten days' outing in Tokyo, getting rested for a summer campaign of work, for our best efforts in this north land of cold and snow should be put forth in the summer—in my line of work I mean, day-schools and Sabbath-schools.

Our school rooms are now full; we are still growing, however, and do not inteud to be limited by walls. There is a good degree of interest in daily Bible classes, and Sabbath-schools are enthusiastic. Picture rolls and cards which have come from you ladies at home are very attractive to children over here. The study of English is popular, and our sewing classes are always full. There seems to be no obstacle in the way of progress in girls' schools in Japan now. We are sorry for our Christian boys' schools that they must be handicapped by conscription. But recent educational agitations seem to have increased the popularity of our *girls'* schools. At the Joshi Gakuin there are 180 girls. Our Sapporo school is doing well also. Truly, "the Lord is faithful, who shall establish you and keep you from evil."

KOREA.

A letter from Mrs. A. M. Sharrocks is doubly welcome because the first from her. It is dated Seoul, March 23:

We arrived here last October and have been treated beautifully by co-workers and climate. We had some snow and cold weather, which our California blood did not appreciate as much as others. Now spring will soon be here, and the days are beginning to be warm and pleasant.

We live on the top of a hill and have a fine view in all directions. I often think of the verse, "As the mountains are round about Jerusalem," for the city is surrounded by mountains—some of them wooded, others rugged and strong looking. The city wall winds up and down their sides. I was disappointed in this wall, for I expected to see a high, imposing one, but it is generally low and broken

and not a bit formidable. Some of the gates, though, are big enough to satisfy me.

The Koreans have not ceased as yet to be a great curiosity to us. Their clothes are so odd, and their customs are very queer. The children are always interesting. In winter they wear such heavily padded clothing as to be hardly able to move. Spankings would be very inefficacious, and perhaps that is why the children are so spoiled.

AN OBJECT LESSON.

Let me tell you of something pleasant that we saw. Boys wear their hair in a braid down their backs, which makes them look much like girls, so we had not noticed that the girls were kept shut up in the homes, until we visited Miss Doty's school. Then we realized that, before, we had really *not seen* any girls between the ages of nine and seventeen. Such pretty, modest, sweet-looking girls as they are, about twenty of them, and they sang beautifully the old hymns, which have been translated by missionaries. They are being trained to be useful, Christian women. They had a delightful Christmas, celebrating it at Dr. Field's new house. The nicest part was when a little boy was brought in dressed in very old, dirty clothes, and the pupils replaced them with new ones made by their own willing fingers. The little boy's mother is blind and a widow, so their gift was well placed.

INDIA.

REV. E. P. NEWTON wrote from MALER KOTLA, February 13:

During the summer, with the exception of a month when I went to the hills, I lived at home in Khanna and confined myself to working in the town and visiting villages within a radius of five miles or so. Of these there are over sixty which can be readily reached on horseback. In the cold season we aim at spending as much time as possible in camp.

We visited this winter three places of chief importance in our district. The first was M——, a town sixteen miles north of Khanna. It is situated on what was once the bank of the river Sutlej, but the latter long since changed its course and now flows six miles away from the town. The people are about half-and-half Hindus and Mohammedans, except for a rather large community of Churahs, who are not allowed to live with the other castes. We were encamped in a pleasant grove close to the place, and visited many villages in the neighborhood. Those on the low ground to the north are occupied chiefly by Mohammedans. In this country the village Mohammedan's mental calibre does not strike one as being much beyond that of the cattle among which he lives. While priding himself upon his great superiority to the Hindus, and scorning their idolatry, he is in truth as superstitious as they, and almost as much given to worship of the dead saints and their tombs.

WITH ALL HIS BOASTED MONOTHEISM,

which excites the admiration of so many people in Christian lands, he is in point of moral character some degrees below his Hindu neighbors.

The second place visited by us was Bassi, a town of about 13,000 inhabitants, in the territory of the Raja of Patiala, some twelve miles from Khanna in another direction.

Several years ago a number of Churahs were baptized at Bassi, but I regret to say they have all lapsed and

RENOUNCED CHRISTIANITY.

Their case is peculiarly hard. Briefly stated it is as follows: Many years ago, there lived an eminent saint named Gugga, to whose tomb vast crowds resort every year to present offerings with a view to obtaining some special blessing. The Churahs of Bassi are by profession scavengers, and earn the merest pittance, not sufficient to support their familes. They are accustomed to eke out their living by going about at certain seasons of the year singing hymns in praise of Gugga, in return for which the people, as an act of merit, make them offerings of grain. As it is in reality an act of idolatry, we are unable to tolerate it in Christians, and were obliged to forbid it. This it was that led them to go back, for, as they said, they must support their families somehow. It is a very serious and difficult question, what must be done in such cases.

The third place we visited is Maler Kotla where I am now. It is a city of 20,000 inhabitants, the capital of a native state The ruler's title is Nawab, of which our word "nabob" is a corruption. He is a Mohammedan, but an enlightened man and very friendly to us. We went by train to Lodiana, where we were met at the depot by carriage and pair, which the Nawab kindly sent to bring us out the twenty-eight miles to his capital, as there is no railway to this place, though one is being built. This is a place of such importance that it ought to be by all means permanently occupied by a foreign missionary but we have not even a native assistant here, and the thousands in the city and tens of thousands in the villages are without the gospel, except when once a year my wife and I come here for a few days.

HOME DEPARTMENT

MISSION STUDIES FOR YOUNG PEOPLE—September, 1900.

BIBLE LESSON.—Topic: St. Paul's Aims and Methods. 1. Aims. 2. Use of strategic points. 3. Preaching. 4. Itineration. 5. Use of helpers. 6. Place of churches. 7. Use of letters. (New Testament Studies in Missions, S. V. M., pp. 25-27.)

JAPAN——OUR SCHOOLS AND COLLEGES.

Rapid Development.

"The past has never witnessed the birth of a civilized nation so remarkable, so orderly, so sudden."—*Henry Drummond.*

The Orient aroused; the dormant East quickened to Western pulses: a nation freeing itself from traditions of long centuries—such is Japan, "The Britain of Asia." After the expulsion of the Jesuits in 1590, Japan was closed to the outer world until Commodore Perry entered its waters in 1854. His squadron spoke of Western power, and the chanting of Old Hundred proclaimed the name of the God in whom America trusted. Political revolution made the time favorable to innovation; the people, dazzled by foreign enterprise, eagerly grasped every new thing. The government sent embassies to Europe and America, and scores of students to leading universities; it reconstructed its military, industrial and educational systems. Enthusiasm for progress swept the empire in a tidal wave. Reaction came, but the government has persisted in its effort to be placed on a par with civilized nations, and this was finally accomplished by the new treaties of July, 1899.

Consult: Japan and Its Regeneration, Cary, S. V. M., 35 cts. (*excellent*), pp. 51-74, 83-98; Historical Sketches; Missions and Politics in Asia, Speer, pp. 189-217; Life of Drummond, pp. 437-8; Concise History of Missions, p. 194-203.

Christianity or Atheism?

"Japan is without a religion and without any fixed body of principles, eager after science, facts and ideas, but wanting any moral foundations."—*Robert E. Speer.*

The alert Japanese soon met the claims of Christianity. To them it was a vital characteristic of the nations they were emulating,—they would appropriate it as they did other good things. Churches were thronged, missionaries were overrun, the Christian calendar was adopted, Sunday was made a day of rest—it seemed as if the nation were to be transformed. But soon they discovered that most Americans care more to become rich than to be religious, and money-making became the passion of the Japanese. A flood of infidel literature swept over the country. Japan is dissatisfied with the old religions, it is unsatisfied without one. Never was there more imperative demand for the best the church can give—men of keen intellect and spiritual power to present the Man Christ Jesus.

Christians are stirred to win others, preachers are trained, new districts are opened, for thirty millions have not yet heard of Christ. It has been said the Japanese are fickle, the French of the East, while the Chinese are its steadfast Germans; but France had her Huguenots, her saints, her martyrs, and Japan has also her "soldiers, faithful, true and bold."

Consult: Missions and Politics in Asia, pp. 213-217; Miss'y Expansion, pp. 161-166; Strategic Points, pp. 170-201; Foreign Missions after a Century, pp. 67-72, 225-242; Modern Missions in the East, pp. 71-82.

The Problems To day.

"We believe that the need of the foreign field is not so much that of more men as of more man; above all, more of God in men."—*John R. Mott.*

The principal questions agitating our mission this year pertain to our schools, for after the new treaties a regulation was passed compelling each child to attend a government school for about eight years, or to pass equivalent examinations: it also forbade religious instruction in schools receiving government privileges. The first took two-thirds of the scholars from our schools; the latter caused the Meiji Gakuin, our preparatory school, college and seminary for men, to forfeit some privileges, but the teachers hope it may develop character and independence. Our missions report advanced, thoughtful work by the students; zeal and advancing self-support in the churches; kindly interest by notable officials and high caste women; a ripe field for evangelistic work, increasing Christian influence. The Japanese heart is lonely, and among the high and the lowly are honest seekers for truth. Large numbers of Bibles are being sold, forty centers of Y. M. C. A. among students are doing work both practical and spiritual.

Consult: Ann. Rep. for 1900, pp. 139-156 (*send for it at once, hereafter the references will be to this report*); Miss'y Appeal, pp. 349-369; September magazines; Woman's Work, Jan., p. 12, April, p. 107, July, p. 191; *Assembly Herald*, April, p. 522; *Inter-Collegian*, Oct., Nov., '99, May, 1900.

Suggested Topics: 1. Effect of recent treaties on our missions. 2. Neesima, a hero. 3. Japanese characteristics. 4. Three decades of Japanese missions.

Our Schools and Colleges.

"Educational missions have opened a larger number of doors for the preaching of the gospel than any other agency."—*J. R. Mott.*

In many heathen lands unless the church furnishes Christian education the youth either remain ignorant or receive only secular or infidel training. The principle that made the Puritan place the school next the meeting house vindicates this work. Children trained under the missionaries' care are most receptive to truth, their characters are moulded by daily example; returning to their homes, they become teachers of truth. The aim is ever to manifest Christ to the scholars. Advanced work gives the most uplifting force for good—educated, Christian youth. The most steadfast, zealous Christians have been thus trained. Our church has now about 24,000 pupils exclusive of those in Sunday-schools.

Consult: Miss'y Appeal, pp. 457-479; Foreign Miss. after a Century, pp. 230-233; Mod. Missions in the East, pp. 176-180; Concise Hist. of Miss., pp. 277-287; Apos. and Mod. Miss., pp. 187-190; Strategic Points, pp. 96-98.

L. B. Allen.

Above furnished on separate sheets each month. Price 2 cts. per copy, 15 cts. a dozen. Order from "*Studies*," care of Woman's Work, 156 Fifth Ave., New York.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. What was the "treat" to Paotingfu women? Page 209.
2. How old is Wei Hien Station and what is the value of the property destroyed? Pages 211-212.
3. What gain has a Canton church made in six years? Pages 215-218.
4. What sort of doctors do Chinese young women make? Page 218.
5. Report a loss by fire in Siam, and a deliverance from death. Page 219.
6. How was missionary work going on in Shantung four months ago? Page 220.
7. How did an old man of Chinanfu stand for Christianity? Page 220.
8. What did a Chinese woman say about the Boxers? Page 220.
9. What trials do Shantung wives have? Page 220.
10. What was the Christmas object lesson in Miss Doty's school? Page 222.
11. What was the reason the Bassi people renounced Christianity? Page 222.
12. What is the origin of the word "nabob"? Page 222.

AN IDEAL MISSIONARY MEETING.

According to Webster, an ideal is a conception proposed by the mind for imitation, realization or attainment. We all of us find it difficult to live up to our ideals and often fall far short, but that is no good reason why we should not have a high ideal for a missionary meeting as well as for other things, and strive to reach this conception.

First: There should be careful preparation on the part of the leader appointed. She should have due notice of this appointment and ample time to make out her programme.

Second: There should be hearty concurrence between the leader and those asked to take part. If a person be requested to read or recite, or to write a paper, though the task may seem beyond her power she should try to do the best she can, trusting in the Lord for strength. "Whatever He would like to have me do" should be our motto, and if we are inspired by His Spirit, we can do great things. But let us be careful in all our preparation that the glory be given to God and not to ourselves. All our talents we owe to Him, and if one is gifted to write or speak better than another, let not such an one be lifted up, and let us be careful to keep all jealousy or envy from our hearts towards those who are more gifted than ourselves, or have greater advantages in acquiring missionary knowledge.

Third: See that each member has some little part given her to do, so that she may feel that she is necessary to the meeting. The more we work for an object, the more we love that object.

As I look back over the years during which I have belonged to our missionary society, I feel how great is the benefit I have acquired for myself by studying to prepare for our meetings and monthly concerts. We certainly hope and believe that we interest others outside our circle by the time we spend in preparing for these meetings; but even if this were not true, we know that we gain a great deal for ourselves by our work in this line. Some of us may think we have so many other duties that we cannot give the time to search maps, missionary incidents and annals, and to write papers; but we owe it to ourselves to give a little time to the improvement of our minds, and we know of no better way to improve intellectually than by such study. We believe that our most intelligent women, as well as those most consecrated in their Christian lives, are those who labor to give interest to our missionary meetings.

Fourth: Another point is the necessity for each one to do a thing when she agrees to do it, unless prevented by such an excuse as she can give to her Master. Think what a disappointment it is to a leader, after careful thought to prepare a programme, to have those on whom she depends fail at the appointed hour. And many of our leaders constantly meet with such discouragements.

Fifth: Punctuality is one of the points of a good meeting. We ought to begin on time, close on time, and not allow ourselves to visit until after the close of the meeting. We women find so many things to say to one another when we meet, it is a strong temptation to allow our minds and tongues to wander from the subject appointed.

Sixth: My associates in this work may be thankful if they have a mother who is like an Encyclopedia of Missions,

who is always willing to keep house so that her daughter may attend these good meetings, or to go herself and lend her aid when she is able and has the opportunity. Some of us have such mothers, who have lived simply and read much. These aged mothers, who all their lives have kept in touch with missions, whose minds are stored with facts and whose hearts are full of love for the cause, are a great help towards an ideal meeting.

Seventh: Lastly, for an "Ideal Meeting" we must love the work of saving the world. We must pray for it, and have our hearts full of the subject. If we expect the Lord Jesus to meet with us, we must seek His presence, and then, indeed, we shall be blessed. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples."

Helen A. Phelps.

Scipioville, N. Y.

A SCHEME TO PROMOTE UNITED STUDY OF MISSIONS.

One of the dominant notes of the Ecumenical Conference was "comity," and one of the propositions for a practical illustration of comity was brought before the Woman's Meeting on Literature. A plan for systematic study of missions, in which it was hoped that Woman's Boards generally might unite, was offered by Miss Abbie B. Child, chairman of the World's Committee.

After some discussion of the feasibleness of attempting such studies, the audience expressed its hearty approval by an informal rising vote. The reasons given in favor were:

1. All Boards require the use of much material in common, as upon geography and history.
2. Literature of different Boards might be made available for all.
3. Better lessons might be secured by selecting experts to prepare them, whatever their denominational connection.
4. Economy in printing would result from the issue of large editions.
5. Broadened view and unity of spirit would be developed.

The World's Committee has now decided to inaugurate the studies in the autumn of 1901, and has appointed a sub-committee of five to arrange details: Miss Child, chairman (representing the Congregational Societies), Mrs. J. T. Gracey (the Methodist), Miss Ellen C. Parsons (the Presbyterian), Mrs. A. T. Twing (the Episcopal), Mrs. N. M. Waterbury (the Baptist.) As this committee does not meet until September, there is ample time for interested members of our societies anywhere to offer suggestions, and these will be warmly welcomed.

The plan presented at the Ecumenical Conference is given below. As the chairman says of it, this plan is "*only suggestive and is expected to be most flexible and adaptable to all conditions.*" It is not necessary to discard the scheme because we object to some feature of it—let that be *adapted.* It is not binding upon us to accept the scheme in its entirety. Take hold of it and bend it: it is *flexible.*

The original Plan looks (*a*) to a seven years' course:

1st year.—Historical Missions—from apostolic times to end of the xviiith century.
2d year.—Condition of Women in different countries to-day.
3d year.—India; 4th, Africa; 5th, China; 6th, Japan.
7th year.—Several countries occupied by individual Boards, as Burma by Baptists, Siam by Presbyterians.

(*b*). The topics above to be arranged so as to cover only seven meetings each year.

(*c*). Five meetings yearly to be left for optional topics.

(*d*). A portion of each meeting allowed to current events of denominational interest.

(*e*). Monthly meeting to occupy one and a half hours.

Programmes.—Leaders who are looking for programmes upon miscellaneous foreign missionary subjects, either for use in meeting or for hints and purposes of comparison, would be interested in the handsome pamphlet issued last year by ladies in the Society of the First Presbyterian Church at Augusta, Georgia. The twelve-page programmes are fresh, varied, and have the true ring. In addition, "Short Parliamentary Rules," etc., are given. Information obtained by addressing, *Missionary Circles, 416 Broad St., Augusta, Ga.*

A MISSIONARY PUZZLE.

THE HISTORY OF TEN YEARS IN A CERTAIN COUNTRY.

1. The fall of a dual dynasty.
2. A change of Capitals.
3. The death-blow to feudalism.
4. The adoption of a new calendar.
5. A "rest-day" commanded.
6. The establishment of postal union, and savings-banks;
7. Of national mint and coast survey of lighthouses;
8. Of railways and telegraph lines.
9. The reconstruction of army and navy;
10. And of educational systems.

What is the country? And what is its religion? *K. R. C.*

BOOKS RECEIVED.

The Cobra's Den. Jacob Chamberlain, D.D. (Fleming H. Revell Company.) Price, $1.00. This is by the author of "In the Tiger Jungle," the venerable man from the Arcot Mission, who was heard by many of us at the Ecumenical Conference. The book has the same excellent qualities of its predecessor, one of which is animation of style.

While Sewing Sandals; Tales of a Telugu Pariah Tribe. Emma Rauschenbusch-Clough, Ph.D. (Fleming H. Revell Company.) Price, $1.50.

The Madiga tribe in the Telugu country, South India, are workers in leather, and the title which Mrs. Clough has chosen is explained by a sentence in her preface: "All their search for truth was carried on *while sewing sandals* with their hands" She knows these people at first hand, and with great clearness explains their tribal and village community organization, which to a degree, accounts for the mass movement among them which resulted in the harvest of souls in 1878, when 2,222 were baptized in one day. Twenty-two chapters are grouped under the general subjects: A History not Written in Books, Ancient Mother-Worship, Christianity and the Gurus, From Nasriah to Christ, Battle-ground for Two Religions, The Power of Christianity.

Another Decade in the History of the Union Theological Seminary. G. L. Prentiss. (M. W. & C. Pennypacker, Asbury Park, N. J.) 576 pp.

The "decade," 1888-1898, is thoroughly handled by one well equipped for the task. The volume is in five parts, the last of which is devoted to a sketch of the "Life and Public Services of Chas. Butler, LL.D."

Centennial Statistics. James S. Dennis. (Fleming H. Revell Company.) Paper. One copy, 10 cents, 25 copies, $2.00.

This is a second edition of the figures which were prepared for the Ecumenical Conference.

Lessons from the Life and Death of D. L. Moody. R. A. Torrey. (Fleming H. Revell Company.) 32 pp., pasteboard cover.

History of Pencader Church, Glasgow, Delaware. (190th year.)

Catalogue of the University of Pennsylvania.

Report of Lodiana Mission, for 1899.

Report of American Marathi Mission, for 1900.

SINCE LAST MONTH.

ARRIVALS:

June 6.—At Vancouver, Mrs. Abbey, from Nanking, China. Address, 194 Jennings Avenue, Cleveland, Ohio.
Miss Louise Johnston, from Sam Kong, South China. Address, ———
C. E. Reed, M.D., and Mrs. Reed, from Canton. Address, Battle Creek, Mich.

June 9.—At New York, Mrs. W. C. Gault and son from Africa. Address, Fernwood, Ohio.

June 14.—At New York, Rev. Benj. W. Labaree and family, from Persia. Address, Doylestown, Pa.

June 16.—At New York, Rev. W. F. Johnson and Miss Mary Johnson, from Allahabad. Address, Wooster, Ohio.

June 17.—At San Francisco, Mrs. Braddock and son, from Ambala, India. Address, 739 North Fourth Street, Steubenville, Ohio.
At San Francisco, Rev. A. A. Fulton and family, from Canton. Address, Winona Lake, Ind.
Mrs. A. P. Lowrie, from Paotingfu, Chiua. Address, San Rafael, California.

June 22.—At New York, Rev. E. P. Dunlap, D.D., and family. Address, Wilmington, Pa.

July 10.—At San Francisco, Rev. Wm. P. Chalfant and family from Ichowfu, China. Address, 123 Meadow Street, E. E., Pittsburg, Pa.

DEPARTURES:

June 16.—From New York, Rev. William Jessup and family, returniug to Syria.

June 23.—From New York, Capt. and Mrs. Menkel, returning to Africa.

RESIGNATIONS:

Rev. J. B. Porter, W. Japan Mission. Appointed, 1881.

Mrs. J. B. Porter (Sarah Cummings, M.D.). Appointed, 1883.

Rev. and Mrs. V. F. Partch, W. Shantung Mission. Appointed, 1888.

Myron W. Axtell, M.D., and Mrs. Axtell, Africa Mission. Appointed, 1899.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting omitted July, August, September; also monthly prayer-meeting July and August.

August. Prayer Union.—*For great increase of faith.*

THE closing prayer-meeting, held on Tuesday, June 19, was one specially to be remembered. The cool morning, the large number who came thither, the anxiety for our dear ones in China which found expression in every prayer, the good-by of Mrs. Vanneman returning to Persia, and the Spirit-inspired messages and words of exhortation, brought us a new sense of strength in God and in Him only. The summer prayer-meetings will be held in our abiding places, wherever they may be. Our August topic is most timely, and we may have a large attendance and a true "prayer union" if we will.—J. M. T.

IF any President of a Society has failed to receive the Annual Report for 1900, send for it at once and it will be forwarded.

MISS THIEDE, *Wagah, Punjab, India*, American Mission, pleads earnestly that she may not be disappointed the coming Christmas as she was last year in receiving a supply of dolls for her scholars, who number over one hundred and forty. Dolls about nine inches in length, with dark hair, plainly dressed in clothes that can be taken off and on, preferred.

There is need of much haste if the dolls are to reach India by Christmas, and will not our young people and children here and there through our territory reply at once to this appeal? Let each package be sent as soon as finished to the address as above, care of Mr. Chas. Hand, 156 Fifth Ave., New York. Send in separate letter to him a duplicate list and value of goods.

FOR information about *Chinese in America*, the study lesson on page 193, July WOMAN'S WORK, is very helpful.

The Evolution of the Chinese Slave Girl, 2 cts., excellent for meetings; and *Historical Sketch, Question Book* and *Illustrated Programs* should be permanent references every month.

How the Philippine Islands Are Becoming Christ's, 1 ct.. is late for July meetings, but interesting and instructive for all times. The revised edition of *Foreign Missionary Catechism*, 2 cts., should be called for.

WE find it necessary to call attention again to the request that money for the India Famine be sent *as a separate fund*. It is not in our missionary estimates, and so *regular missionary money should not be used for this purpose*, and we do not give credit for it on our books, but we are happy to forward any extra funds for famine sufferers to our missionaries, who will make good use of it.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph street, every Friday at 10 A. M. Visitors welcome.

AT this time all of our societies are surely praying for China, for our dear workers there and the Chinese Christians, who according to reports are being persecuted and murdered.

REV. H. P. BEACH, formerly a missionary of the American Board at Tientsin, at one of our Friday meetings said that China is a land of rumors and exaggerations and counseled us not to believe the stories of ravages coming through Chinese sources.

MR. AND MRS. CUNNINGHAM were to leave for their station early in June and were bravely starting, when a telegram from the Board arrested them just four minutes before their train was due. They write that their thoughts are with "our poor people," and they feel it almost wrong for them to be in comfort and safety when those with and for whom they have labored are perhaps suffering martyrdom.

AT the conference with the new missionaries in New York, almost half of those under appointment were for China, three of them going under our Board. Our hearts are full of anxiety at this time, but the hope is strong that before these words may be read the trouble may be over.

OUR new missionaries who are to go out are: Mrs. Gatrell, to Peking; Miss Margaret Jones, to Central China; Miss Galt, who goes as Mrs. Gelwicks, to Hunan; Miss Velma Snook, to Korea; Dr. Blanche Wilson, to Persia and Rev. Chas. F. Bernheisel, also to Korea, who is the missionary of Chicago Presbyterial Y. P. S. C. E. Pray for these young people as they start to their new and untried fields.

FOR August meetings: *Historical Sketches, China and the Chinese in America, Japan and the Japanese*, each 10 cts.; *Question Book, Chinese in America*, 5 cts.; *The Evolution of the Chinese Slave Girl*, 2 cts. each, 15 cts. per doz. Address, W. P. B. M., Room 48, Le Moyne Block, Chicago, Ill.

From Northern New York.

THE Semi-annual Meeting will be held in the First Church, Lansingburgh, N. Y., Thursday, October 11. Arrangements will be given in a later number of WOMAN'S WORK.

WORD has been received by the Assembly's Board that Mr. Lingle had succeeded in renting a dwelling house in Siangtau, Hunan. In these days of anxiety for those exposed to danger in China we should specially remember Mr. Lingle and those associated with him, isolated as they are from their fellow workers.

WE are sure that it will be a great gratification to all who are personally interested in Mrs. Seymour, as well as to those who had the pleasure of meeting and hearing her at the Annual Meeting, to learn that it was deemed best that her departure for China should be postponed until September 1. It is a great relief to know that one at least of our four missionaries in China is safe in the homeland.

WE feel confident that all our missionaries and fellow Christians in China will be constantly remembered at the Throne of Grace, that unto them the promise may be fulfilled, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

WE trust that our Endeavorers will not fail to acknowledge the good letters which they

have received from their missionaries, Mr. Rodgers and Mr. Lingle, mention of which was made last month. We feel very sure the letters were greatly appreciated.

From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

WE deprecate the frequent changes of Secretaries in Christian Endeavor Societies. So much mail fails to reach the societies at the proper time, because of changes in the local officers, that we offer this word of advice. Whenever a change in Secretaries is made, please notify the Board Secretary for Endeavor Societies, stating the name and address of the new officer. If letters from the Board should come to one who is no longer an officer, will he or she please pass such letters on to the present incumbent *immediately*, so as to prevent delays.

LIFE echoes and re-echoes the influences that surround us. No event but leaves its imprint upon us, and so it is no matter of surprise that the Ecumenical Conference has left a lasting impress upon the religious life of our times. The Southwest Board was ably represented at the meetings by Miss Aletta C. Rankin of Texas. Her report to the Board was very interesting and held some bright thoughts that will bear repeating.

"THE grumbler and pessimist were conspicuously absent at the Ecumenical Conference."

"THE last citadel of heathenism is the home in heathen lands. This stronghold can be taken only by women."

"CHRISTIAN literature, properly adapted to the minds of the readers, is one of the strongest assistants to the work of evangelization."

"YOUR most invaluable talent is your personal knowledge of Christ."

THE Board received a pleasant letter from Miss Jennie Sherman. Among other things was a description of a wedding in India.

COPIES of all letters may be had promptly by local societies by addressing the Secretary for Missionary Letters. Next to the bodily presence of a "real live missionary," nothing is more inspiring than these letters, bright and fresh from the field.

SOME of our representatives in foreign lands are so prompt and cheerful about writing, that the bare mention of their names brings to mind long lists of inspiring messages, words of cheer, and pleasant greetings. These are our most efficient workers, not only abroad but at home. I am sure that if they only appreciated how much good their letters did, they would not find it an overwhelming burden to write them.

PRAY that the Master may use the events of these days in China for His honor and glory, and pray that those who are instruments in His hands, for that end, fail not in the work.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A. M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

REV. AND MRS. A. A. FULTON and children arrived recently on the *Dorie* from Canton. Our missionaries in China and India are surrounded by heart-rending scenes. God is trying the nations to bring them to Him, we believe. Our American people need great faith and wisdom to help these people in their distress and unrest, through prayer, gifts and diplomacy.

MRS. E. H. BRADDOCK, a missionary from Ambala, India, with her son, Willie, twelve years of age, also came by the *Dorie*. She says the famine is felt everywhere in India, but is not so severe in their province as in many others.

OUR Young People's Societies and Christian Endeavorers cannot afford to miss the "Mission Studies for Young People," published every month in WOMAN'S WORK. The suggestions given, and references to articles in magazines, and of helpful books to read, and novel methods of conducting meetings, etc., are invaluable. Files of WOMAN'S WORK, bound, should be placed in every missionary library.

WE never had so much news from missionaries in the daily press of San Francisco as now. Their work is being better known by the public. Heretofore it has been like beating against the air to talk about it. We can see how the knowledge of the Lord shall cover the earth.

LEAFLETS: Japan—*Historical Sketch*, 10 cts.; *Questions and Answers*, 5 cts.; *Neesima* (Hero series), 2 cts., 15 cts. per doz.; *Woman's Lot in Japan*, 1 ct., 10 cts. per dozen; *Home Life*, 2 cts., 15 cts. per dozen.

Mrs. Pickett's Missionary Box, 2 cts., 15 cts. per doz.; *Mrs. Purdy's Perquisites*, 2 cts.; *The Little Dog in Missions*, 1 ct., 10 cts. per doz.; *The Duchess of Queensbury's Beefsteak Dumpling*, 2 cts.; *It Is the Hand of Christ*, 2 cts., 15 cts. per doz.; *Uncle Dan's Prayer*, 1 ct., 10 cts. per doz.

PERSIA—*Historical Sketch*, 10 cts.; *Questions and Answers*, 5 cts.; *Flash Lights*, 3 cts., 30 cts. per doz.; *The Bride's Outfit*, 1 ct., 10 cts. per doz.; *Twenty five Years in Persia*, by Mary Jewett, 15 cts.; *Dr. Asahel Grant* (Hero series), 2 cts., 15 cts. per doz.; *Home Life*, 2 cts., 15 cts. per doz.; *Henry Martin and Samuel Mills*, cloth, 30 cts., paper, 18 cts.; *Woman and the Gospel in Persia*, 30 cts., paper 18 cts.; *Rev. Justin Perkins, D.D.*, 30 cts., paper, 18 cts.; *Sketch, Miss Grace Russell*, free; *Our Mission Presses*.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

WHEN the Board convened for its monthly meeting, no direct communication had been received from Peking for many days and the latest dispatch had been one imploring aid. The thought of these facts was uppermost in all our minds as, led by Mrs. E. P. Hill, we read Acts iv: 13–35; and not one of us doubted that our missionaries of the present day, our own Dr. Eliza Leonard included, would, like the apostles of old, so meet persecution that their persecutors will marvel and take knowledge of them that they have been with Jesus. In the passage read there

was a model prayer for such occasions offered by the company of Peter and John: "And now Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy Word." Concerning the answer to this prayer when it was originally offered we read: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

THE latest letter received from Dr. Leonard was written in Peking, May 7 and 8. In it she referred to the gathering storm. She gave as one reason for the uprising of the Boxers, that long drouth had greatly injured crops, given rise to fears of famine and thrown many out of employment, all of which was charged up against the hated foreigner." "But," she wrote "it is now raining a delightful, steady, gentle rain, and this is the second day, and it continues, and all nature looks refreshed and it has come while the hated foreigner is still here. This we hope will tend to allay their superstitions." She also stated that there had been a great falling off in dispensary attendance on account of placards warning the Chinese against having anything to do with foreigners or taking their medicines and giving a prescription to be used as an antidote in case any had been deluded into taking the foreign drugs.

Dr. Leonard added in conclusion: "We do not feel alarmed. We may be annoyed, reviled and persecuted to the extent of our patience and grace."

OUR missionaries need our prayers at all times but especially do they need them in times of persecution.

NEW SOCIETIES OF YOUNG PEOPLE.

DELAWARE.
Wilmington, Olivet Ch., C.E. and Jr.

DISTRICT COLUMBIA.
Anacostia, Y. L. Bd.
Takoma Park, In His Name Band.
Washington, Eastern Ch., Eastern Guild.

NEW JERSEY.
C. E.—Clinton; Cartaret; Cokesbury; Plainfield, Hope Chapel; Leonia; Paterson, Rutherford (Jr.); Farmingdale; Lakewood, Hope Chapel; Point Pleasant; Dover, Welsh Ch.; Summit; Gloucester.

OHIO.
C.E.—Beverly; Blandensburg; Cheshire (Chester); Mt. Pleasant; New Market; North Fork; Newark, 1st Ch.; Hamden; High Hill; Marshall; Jersey; Chillicothe, Memorial Ch.; Columbus, St. Clair Ave., Jr.; Champion; Kinsman, Jr.; E. Palestine; Middle Sandy; Mineral Ridge; Niles, Jr.; Rogers; Berlin (Jr.); Iberia; Mt. Gilead; E. Toledo; Rudolph; Bellaire, 1st Ch., Jr.; Short Creek; W. Brooklyn; Dennison, Jr.; Wellsville, 2d Ch., Jr.; Canal Fulton; Wooster, 1st Ch., Jr.; Doylestowne.
Seaman, Children's Band.
Mt. Zion, Calvin Bd.

PENNSYLVANIA.
C. E.—Frankfort Springs; Moundsville; Burgettstown, Westm'r (Jr.); Hookstown (Jr.); Harlansburg; Unity-Y. P. Union; Evans City (Jr.); Chambersburg, Wilson College; Wayne (Jr.); Edenburg; Fairfield; Garland; Sunville; Black Lick; Leechburg, Jr.; Marion, Jr.; Chillisquaqua; Danville, Mahoning, Jr.; Grafton, Jr.; Philadelphia, Zion (German); Philadelphia, Harper Mem'l; Leverington; Oakland; Cheswick; W. Newton (Jr.); Three Springs; White Haven; York, Calvary Ch. (Jr.); Brookville; Brainerd; Compton; Mt. Washington (Jr.).
Amity, Y. L. Circle.
Wissahickon, Bd.

TENNESSEE.
Jonesboro', C.E.

WEST VIRGINIA.
Wheeling, Vance Mem'l Ch., Jr. C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1900.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Aberdeen, 20.80, S.C.E., 5. S.C.E. Jr., 5; Annapolis, S.C.E., 4.40; Baltimore, 1st, 60.88; 2d, 21.37; Brown Mem'l, 275, Handful of Corn, 40, Children's Club, 13.80, S.C.E., 12.50; Central, 32; Hampden, 5.50, S.C.E., 7.04; Lafayette Sq., 19.50; Chestnut Grove, S.C.E., 2; Emmittsburg, S.C.E., 14.33; Havre de Grace, 7.50; Lonaconing, 15; Relay, 2, S.C.E., 5; A Friend, 5, $573.62

BLAIRSVILLE.—Beulah, 7.50; Blairsville, 40; Derry, 13.45; Irwin, 3.60; Johnstown, 1st, I-Will-Try Bd., 7.93, Boy's Bd., Silver Off., 2; 2d, 5, Helping Hands, 1. S.C.E. Jr., 1; Laurel Ave., 10.40; Manor, 5, S.C.E., 15; New Alexandria, 10; Parnassus, 14.62; Pine Run, 9.50, S.C.E., 10; Plum Creek, 8; Poke Run, 10.06, Silver Links, 2.10; Turtle Creek, S.C.E., 20, 196.16

CHESTER.—Bryn Mawr, S.C.E., 30; Chester, 1st, 5; 3d, S.C.E., 11.25, S.C.E. Jr., 2; Coatsville, 25, S.C.E., 29; Darby, 10; Downingtown, 6.44; Fagg's Manor, 17.50; Lansdowne, Y.P. Ass'n, 5; Middletown, S.C.E., 13.10; New London, 6.95; Wayne, Helen Newton Cir., 10; W. Chester, 1st, S.C.E., 8.50; Westm'r, 7, S.C.E., 2.83; W. Grove, 7.62; A Friend, 100; District Meeting, 5, 302.19

FAIRFIELD.—Brainerd, S.C.E., 4.65

JERSEY CITY.—West Hoboken, S.C.E., 9.27

LACKAWANNA.—Scranton, 2d, S.C.E., 378.55

LEHIGH.—Allentown, 13.70. L. L. Bearers, 2.75; Bangor, 10; Easton, 1st, 70, Y.L.C., 15; Brainerd Union, 34; College Hill, 10; Hazleton, 41.55, S.C.E., 5, S.C.E. Jr., 5; Mauch Chunk, 52; Pottsville, 1st, 15, 274.00

MONMOUTH.—Lakewood, G. M. Soc., 50.00

PARKERSBURG.—Buckhannon, 2.50; Hughes' River, 12.50; Parkersburg, 4.25, 19.25

PITTSBURG AND ALLEG. COM.—Mt. Washington, S.C.E. Jr., 4.00

SHENANGO.—Beaver Falls, *5; Harlansburg, S.C.E., *2.06; Hopewell, *25 cts.; Little Beaver, *10.90, Legacy, Mrs. Dalzell, *25; Mahoningtown, *3; New Brighton (*26.15), 98.15; New Castle, 1st (*25), 38.69, Helena Bd., 10, S.C.E., (*12.58), 32.58, Corinthian Cir., *2.25; Central, 3; Sharon, *15, S.C.E., 6.07; Sharpsville, *5; Wampum, S.C.E., *1.54; Westfield (*58.50), 120.85, Band, *4, S.C.E., *5.22; West Middlesex, S.C.E., *12.25 [*indicates Silver Offering], 400.81

WEST JERSEY.—Williamstown, S.C.E., 5, S.C.E. Jr., 2.50, 7.50

WOOSTER.—Doylestown, S.C.E., 10.00

ZANESVILLE.—Muskingum, S.C.E., 15.00

MISCELLANEOUS.—Phila., G., 50; Interest on investments, 280; Interest on deposits, 157.70, 487.50

Total for June, 1900, $2,732.70
Total since May 1, 1900, 4,945.96

MRS. JULIA M. FISHBURN, *Treas.*,
July 2, 1900. 501 Witherspoon Bldg., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1900.

ALTON.—Alton, 15.80, C.E., 21; Belleville, Y.L.S., 5; Carrollton, 7.45; Challacombe, Spring Cove Ch., 1; Hardin, 1.50; Hillsboro, C.E., 7.90; Jerseyville, C.E., 5; Walnut Grove, 50 cts., 65.15

BLOOMINGTON.—Champaign, Mr. and Mrs. Chas. A. Gunn, 12.50

BOISE.—Boise, 1.75; Caldwell, 2.17, 3.92

CAIRO.—Cash, 30.00

CENTRAL DAKOTA.—Huron, 6.91, C.E., 3.45; Hitchcock, Bd., 2, C.E., 3; Madison, 5, 20.36

CHICAGO.—Arlington Heights, 4; Chicago, Christ Ch., Sewing Sch., 17, C.E., 26.74; Central Pk. Ch., Inter. C.E., 10; Endeavor Ch., Jr. C.E., 2.50; 2d, 10; 3d, 100; 4th, 16.20; 6th, C.E., 20; 8th, 20; 41st St. Ch., 7; Oak Pk., 50; Jefferson Pk Ch., C.E., 20; Hyde Pk., 60. C.E., 25; Manteno, 6; Joliet, Bequest of Mrs. Sophronia C. Akin, 25; Wilmington, Mrs. A. J. White, 20; Waukegan, 20 cts., C.E., 10; Anon., 9, 458.64

COUNCIL BLUFFS.—Carson, 5; Casey, 2; Guthrie Center, 4.25; Hardin Tp., 1.50; Menlo, 3.25; Missouri Valley, 3; Shelby, 2; Woodbine, 10, 31.00

DETROIT.—Birmingham, 4.85; Detroit, Central Ch., 25; 1st, 17.51, Mrs. Williams, 25, Bd., 100; Forest Ave. Ch., 18.43; Immanuel Ch., 10, Gailey Brown Bd., 4.19, Sunshine Bd., 3; Jefferson Ave. Ch., C.E., 20; Mem'l Ch., 22.15, C.E., 3.75; Scovel Mem'l Ch., 5, C.E., 6.25; Westm'r Ch., C.E., 25; Milan, 3.40; Milford, 7.50; Pontiac, 11; South Lyon, 18, 330.03

FARGO.—Casselton, C.E., 3.00

FLINT.—Port Huron, Westm'r Ch., C.E., 2.50

FREEPORT.—Marengo, C.E., 100; Winnebago, 25.93, 125.93

INDIANAPOLIS.—Elizabethtown, 3; Indianapolis, 1st, 108.59; 2d, 61.61; 4th, 16.90; Mem'l Ch., 12.95; Pbyl. Off., 50, 253.05

KALAMAZOO.—Burr Oak, 1.75; Buchanan, 3; Decatur, 1.50, C.E., 1.25; Edwardsburg, 2.75, C.E., 1.25; Kalamazoo,

1st, 17.10; Martin, 2.50; Niles, 3.50, C.E., 6; Plainwell, C.E., 5; Richland, 6.65, C.E., 1.59; Schoolcraft, 1.40, Three Rivers, 3.69, 58.93

LA CROSSE.—New Amsterdam, Holland Ch., 2.55

LANSING.—Albion, 9; Brooklyn, Mr. E. Newcomb, 50 cts.; Homer, 3.64; Marshall, 9.90; Lansing, 1st, C.E., 4.50, 27.54

MADISON.—Baraboo, 1st, C.E., 6.00

MATTOON.—Charleston, C.E., 13.00

MILWAUKEE.—Milwaukee, Calvary Ch., 10; Grace Ch., C.E., 3; Perseverance Ch., 2.85, C.E., 9.81; Ottawa, 1st, C.E., 4.50; Racine, 1st, C.E., 4; "Silver" Off., 20, 54.16

MINNEAPOLIS.—Minneapolis, Bethlehem Ch., 16.45; 5th, 5.14; 1st, 7.02; Highland Pk. Ch., 8.35, Sunshine Bd., 1.35, C.E., 3; Oliver Ch., Providence Mission, C.E., 2.10; Shiloh Ch., 3; Westm'r Ch., 52.36, Y.W.S., 6.10, Hope Chapel, C. E., 23; Rockford, 1.25, 129.12

NERRASKA CITY.—Pawnee City, 1st, C.E., 10.00

NIORRARA.—Colcridge, 8.45; Hartington, 5.66; Madison, Mrs. Kilpatrick, 5; Norfolk, 50 cts.; Pender, 3.28; Ponca, 6.70; St. James, 2.74; Wakefield, 11.54; Willowdale, 4.78; Winnebago, 4, 52.65

OMAHA.—Columbus, C.E., 1.50; Fremont, 5.60; Lyons, 1.68; Omaha, Castellar St. Ch., 9.34; Knox Ch., 7.42, C.E., 6.25; 1st, 29.03, C.E., 15; 2d, 3.06, C.E., 1; Lowe Ave. Ch., 10, C.E., 7.50, Inter. C.E., 3.25; Clifton Hill Ch., Jr. C.E., 1; Westm'r Ch., 7.23; Schuyler, 2; S. Omaha, 6.20; Tekamah, 10.60, C.E., 5; Waterloo, 2.22, 134.88

PEMBINA.—Bathgate, C.E., 2.27; Grand Forks, C.E., 19, 21.27

PETOSKEY.—Cadillac, 2.25; East Jordan, 5.50; Harbor Springs, 2.75; Lake City, 3.25; Mackinaw, 1.75, Mrs. Wilson, 25; Petoskey, 9, Th. Off., 14.50; Anon., 13 cts., 64.13

PUEBLO.—Canon City, 1st, 5, C.E., 4, Jr. C.E., 5; Colorado Springs, 1st, C.E., 5; 2d, 6.50, C.E., 2.50; Cripple Creek, 1.25; Florence, 1st, 7.25; Hooper, Anon., 5; Pueblo, 1st, 10; Fountain Ch., 2.50; Mesa Ch., 12.50, Graham Children, 10; Westm'r Ch., 3.75; Monte Vista, 5; Walsenburg, 1.25; Phyl. C.E. Union, 10.38, 96.88

RED RIVER.—Hallock, 4.25; Maine, C.E., 10; Northcote, 2.25, 16.50

ROCK RIVER.—Albany, 2.80; Aledo, 8.65; Edgington, 3.50; Fulton, 10; Garden Plain, 2; Geneseo, 2.57; Morrison, 10; Rock Island, Broadway Ch., 5.75, Ruth's Bd., 20; Central Ch., 3.80; Viola, 85 cts; Princeton, 15.75. 85.67

ST. PAUL.—Hastings, 10; St. Paul, House of Hope Ch., 52.50, Jr. C.E., 50 cts.; Dayton Ave. Ch., C.E., 24.25; Merriam Pk. Ch., Miss Amy Carter, 7. 94.25

SPRINGFIELD.—Buffalo Hart, C.E., 75 cts., Busy Bees Bd., 2.50; Decatur, 60; Divernon, 3; Jacksonville, State St. Ch., 59.10, Jr. C.E., 88 cts.; Westm'r. Ch., 31.85; Lincoln, 23.45; Mason City, 11; North Sangamon Ch., 15; Pisgah Ch., 8.95; Springfield, 1st, 31. E. J. Brown Soc., 13; Portuguese Ch., C.E., 5, 265.48

MISCELLANEOUS.—Jamestown, N. D., C.E., 25; Anderson, Ind., 25; Chicago, 3d, 11; Mrs. Hubbard, 5; Friend, 1; Two Children, 1; Avondale, 1.60; 41st St. Ch., C.E., 100, S.S., 25; W. Division St. Ch., 50 cts; 11th, 6; Mrs. W., 5; Miss S., 5; Mrs. Cyrus McCormick, 100; Wakefield, Neb., 4.63; Brookings, S. D., 17.05; Bozeman, Mont., 10; Omaha, Neb., 2d, C.E., 4, S.S., 9; Millersburg, Ill., Jr. C.E., 1.60; Bathgate, N. D., 6.30, S.S., 2.41, Rev. T. U. Richmond, 1.29; Evanston, Ill., Miss Jennie Quinlan, 1; Anaconda, Mont., 15; Missoula, Mont., 36.10; Santa Fe, N. Mex., C.E., 10; Kansas City, Mo., M. K. Ennis, 1; Englewood, Ill., Mrs. Hill, 1, Miss Hill, 5; Ft. Morgan, Col., C.E., 15.75; Indianapolis, 1st, 1; 4th, 2; Plainwell, Mich., Jr. C.E., 5; Detroit, Mich., Central Ch., 11.25, C.E., 5; 1st, 6; Richardson Soc., 60.75; Mem'l Ch., 10.15, Y.L.S., 6; Scovel Mem'l Ch., 30.99, C.E., 16.37, King's Daughters, C.E., 11.55, Bd., C.E., 5; 2d Ave. Ch., 10.70; Pontiac, Mich., 16, Y.L.S., 3.65, S. D. Cir., 1.40; Ypsilanti, 9, Y.P.M., 4.40; Minneapolis, Minn., 1st, 5; Highland Pk. Ch., 12.05; Oliver Ch., 7.75; Providence Mission, 5.65, C.E., 3.23; Springfield, Ill., Portuguese Ch., 15, C.E., 5, S.S., 5, 727.12

Total for month,	$3.196.21
Total receipts since April 20,	5,153.06

MRS. C. B. FARWELL, *Treas.*,
Room 48, McMoyne Block, 40 Randolph St.
CHICAGO, June 20, 1900.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1900.

* Indicates summer offering for Medical Missions.

BINGHAMTON.—Binghamton, 1st, 87.50, C.E., 10; Floral Ave., Jr. C.E., 2.57; North, 2.50; Ross St., Mem'l, C.E., 3.50; Cortland, 30, *7.63, Sr. Coral Workers, 25; Deposit, C.E., 5; Owego, 20; Waverly, 35.62, $229.32

BOSTON, MASS.—Bedford, C.E., 12.50

BROOKLYN.—Brooklyn, Ainslie St., 29.17, C.E., 60; Bay Ridge Ch., 8; Bethany, 10, Jr. C.E., 5; Classon Ave., 29.17, Y.L.S., *special*, 10; Duryea, 22.54, C.E., 6; 1st, 14; Franklin Ave., 4.56; Lafayette Ave., Daughters of the Temple, 20; Mem'l, 42.79, C.E., 12.50; Ross St., 3.05; South 3d St., 57.23; Throop Ave., 15; Westm'r, 18.05; Stapleton, S. I., 1st, 17.50; West New Brighton, S. I., Calvary, 15.71, 400.27

BUFFALO.—Buffalo, Bethlehem, C.E., 14; North, 24.22; Westm'r, Y.P.S., 5; Lancaster, 5, C.E., 5; Tonawanda, C.E., 23, 76.22

CHEMUNG.—Elmira, 1st, 31; Franklin St., 7, 38.00

EBENEZER, KY.—Pikeville, Jr. C.E., 1.50

GENEVA.—Bellona, 5; Canandaigua, Persia Bd., 7, Jr. C. E., 5; Dresden, 3.17, *8.35; Geneva, 1st and North, 25, *14.36; Gorham, *17; Oaks Corners, 4; Ovid, 10, *4.33; Phelps, 20; Seneca, *2.87; Seneca Falls, C.E., 10; Shortsville, *23.13; Trumansburg, 27.50, *4; West Fayette, 1.50, 192.21

HUDSON.—Haverstraw, Central, 12.50; Milford, Pa., 4, Mt. Hope, Littell Cir., 8; Nyack, C.E., 5; Otisville, 2.50; West Town, 8.75, 40.75

LONG ISLAND.—Port Jefferson, 5; Southold, 52, 57.00

LOUISVILLE, KY.—Hopkinsville, 7, C.E., 10; Louisville, Alliance, Jr. Covenanters, 1; 4th Ave., 25, Bd., 5; Warren Mem'l, 100, Y. L. Guild, 50, Mrs. Culbertson, 66; Owensboro, 18, Bd., 20, 302.00

LYONS.—Junius, C.E., 2.50

NEW YORK.—New York, 4th, Jr. C.E., 5.75; 4th Ave., Jr. C.E., 6.28; Harlem, Helping Hands, 10; Mt. Washington, 50; Sea and Land, C.E., 10, Jr. C.E., 5; University Place, Light Bearers, 18; Washington Heights, 30; West, Y.W.S., 50; West End, 50, 235.03

NORTH RIVER.—Amenia, C.E. 4.50; Freedom Plains, 10; Highland Falls, C.E., 3; Little Britain, 14; Newburgh, Calvary, C.E., 10; 1st, C.E., 15; Rondout, C.E., 20; Salisbury Mills, Bethlehem Ch., 5, 81.50

ROCHESTER.—Caledonia, Y.P.S., 7; Dansville, 50, Humming Bird Bd., 10; Geneseo, 25, 92.00

ST. LAWRENCE.—Adams, C.E., 2.17; Chaumont, 5; Chipman, 13.75; Gouverneur, 24.50, *special*, 5; Ogdensburg, Oswegatchie 2d, 1.04; Potsdam, 8.20; Sacketts Harbor, C.E., 3.70; Waddington, 1st, 10; Watertown, 1st, 113; Stone St., 3, 189.36

SYRACUSE.—East Syracuse, 1; Marcellus, 3.70; Syracuse, 1st, 41.50, C.E., 71.78; 1st Ward, 30; 4th, 57. 204.98

TRANSYLVANIA, KY.—Bradfordsville, 4.50

UTICA.—Holland Patent, 10; Ilion, 15; Lowville, 17.47; Rome, Jr. C.E., 5; Utica, Bethany, Infant Bd., 60; 1st, 125, One Member, 25; Mem'l, 25; Olivet, Jr. Ball Soc., 5; Waterville, 35, 322.47

WESTCHESTER.—Bridgeport, Ct., Y.P.S., 2.57; Harrison, C.E., 5; Holyoke, Mass., C.E., 1.20; New Rochelle, 2d, 18.75, Bd., 3.75; Peekskill, 1st, 100; 1st and 2d, 15; 2d, C.E., 10, Jr. C.E., 5; Pelham Manor, 15; Rye, 48.31; Sing Sing, 30, *11; Yonkers, Westm'r, 27.50, 293.08

MISCELLANEOUS.—East Bloomfield, N. Y., 28; Extra Penny-a-day, 1.51; Interest on Wheeler Fund, 100; Mrs. A. W. Parker, 50, 179.51

Total,	$2,954.70
Total since April 1,	9,254.74

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending June 24, 1900.

EMPORIA.—Wichita, 1st, Y.P.M.L., 125; Winfield, C.E., 12.40, $137.40

LARNED.—Burrton, 1.20; Dodge City, 1.80; Garden City, 6.90, C.E., 2.25; Halstead, 5.80, C.E., 3.50; Hutchinson, C. E., 5; Lyons, 5; McPherson, 6.95; Pratt, 75 cts.; Sterling, 7; Coll. at Pres. Meet., 5.35, 51.50

NEOSHO.—Garnett, 1.15; Girard, 4; Independence, 7.20; McCune, 1.80; Ossawatomie, 2.50; Oswego, C.E., 5; Ottawa, 5, C.E., 6.50; Princeton, 5; Waverly, 10.50, 48.65

SANTA FE.—Santa Fe, C.E., 5.00

SEQUOYAH.—Tulsa, Hattie Graybill Soc., 7.65; Muscogee, 10, 17.65

ST. LOUIS.—Kirkwood, 3.40, Golden Links, 1; Webster Groves, 9; St. Louis, Carondelet, 6.45; Clifton Heights, 1.30; Comp. Hill, C.E., 5; Cote Brilliante, 2.50, Jr. C.E., 3.75; Curby Mem'l, 4.50, C.E., 4.38; 1st Ch., 100; 1st Germ., Winnebago Miss., C.E., 3; Laf. Park, 23.60; Oak Hill Miss. Bd., 1.50; 2d Ch., 74.89; Tyler Pl., 12; Wash. and Comp., 125, Y.L.S., 20; St. Charles, Lindenwood, G.M.S., 3.80; Mrs. Chas. Stelzle, 6, 411.07

TOPEKA.—Kans. City, 1st, 11; Junction City, 10; Leavenworth, C.E., 5.50, 26.50

TRINITY.—Dallas, 2d, C.E., 7.70

MISCELLANEOUS.—Famine Relief: Arizona, Phœnix, 1st, C.E., 40, Jr. C.E., 3.45; Kans., Kans. City, 1st, C.E., 67.50; Mo., St. Louis, Clifton Heights, 2.45; Laf. Park, Y.L.S., 15, 128.40

Total for month,	$883.87
Total to date,	1,223.93

MRS. WM. BURG, *Treas.*,
1756 Missouri Ave., St. Louis, Mo.
June 24, 1900.

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